

# THE AMERICAN MUSEUM,

Or, UNIVERSAL MAGAZINE,

For MARCH, 1790.

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*Meteorological observations, made in Philadelphia, January 1790.*

Days	Ther.	Barom	Wind.	Weather.
1	36	29.9	SW	very pleasant, full moon at 2 past 1 A. M.
2	34	30.4	SW	ditto.
3	34	30.4	SW	ditto.
4	40	30.3	SW	ditto.
5	35	30.3	NW	cloudy, clear, and cold,
6	20	30.5	NW	do. do. rain and snow in the night.
7	38	29.7	SW	hail, rain, and snow.
8	35	29.7	SW	flying clouds—moderate.
9	36	29.6	SW	do. pleasant.
10	21	30.1	NW	clear and very cold.
11	26	30.3	NE	snow—rain all night.
12	33	30.2	NW	cold.
13	34	30.3	NE	do. rain.
14	37	30.1	SW	hazy—pleasant.
15	32	30.3	NW	snow—new moon 15 before 3 A. M.
16	37	29.9	SW	rain.
17	36	30.0	NW	cold and raw.
18	32	30.1	NE	hard frost—cloudy, cold.
19	49	29.6	SW	foggy—from NW.
20	27	30.0	NW	cold.
21	22	30.3	NW	clear and cold.
22	27	30.1	NW	do. do. P. M. moderate.
23	28	30.0	SW	do. do.
24	38	29.7	NE	cloudy—damp air—rain.
25	25	31.1	NE	do. cold.
26	30	30.2	E	cloudy—rain in the night.
27	32	30.3	NW	snow—clear and cold.
28	24	29.9	NE	foggy—cold.
29	22	30.1	SW	clear—pleasant.
30	24	30.0	SW	clear and pleasant—full moon 30 before 2
31	26	30.4	SW	do. [P.M.]

*Observations on the weather, &c. in January, 1790.*

THE first four days were remarkably mild and pleasant, resembling more the weather of May, than January. The wind, during this time, was at SW. The thermometer was up to 40 on the 4th, which was its greatest height this month, and down to 20 on, the 6th, which was its lowest. The barometer was highest on the 6th, viz. 30.5. lowest on the 9th, viz. 29.6. On the 13th at Northampton, in Massachusetts, the former was at 12. below 0, while in this city, in the open air, it was 34. above 0. Upon the whole, the weather this month has been much milder than has been known for a number of years past. Even at Albany, in the state of New York, the North

River has not been obstructed with ice, which is an uncommon circumstance, indeed; as the winter generally sets in much sooner, and continues longer there than with us. It is remarkable, that in the first week of September last, a smart frost was observed a few miles from this city, and also at Richmond, in Virginia, at Albany, and at Springfield, in Massachusetts, which destroyed a number of vegetables: but accounts in the latter end of this month, have informed us of the unusual clemency of the weather in all those places. It was said, but with what degree of truth I cannot attest, that some hardy boys bathed in the Delaware on the 11th instant.

With respect to the diseases of this month, the scarlatina anginosa, or what

is commonly called the "Scarlet fever, with sore throat," was the only one that could be termed epidemic.

This disease had just made its appearance about the middle of September last; and continued operating every day till October; when the influenza was brought to this city from New York, which gradually banished it, as the latter became more general, and remained till December, when the scarlatina again shewed itself: and such was the prevalence of the contagion of this disease, that it blended itself in many cases with the influenza, such as nausea, sore throat, eruption, &c.—when an emetic given, often cured the disease.

The appearance of the scarlatina was various. In by far the greatest number of instances, it shewed itself by vomiting or purging of bile: children were generally afflicted with it. Some had only an eruption on different

parts of the body, or a sore throat. In all cases, an emetic of ipecacuanha, joined with a few grains of calomel, was given with great advantage: but where this failed of curing the disorder, recourse was had to calomel in pretty large doses, but proportioned to the age and constitution of the patient. The throat was gargled with a decoction of the bark, and the steam of myrrh in hot vinegar, if there were any ulcers, received into the fauces by means of a warm funnel or mudge's inhaler, with great relief. Blisters to the neck, or behind the ears, were likewise used with advantage, and the strength supported by Madeira wine. A gentle perspiration was likewise of service.

A few cases occurred of the inflammatory sore throat, which readily yielded to the antiphlogistic regimen, and method of treatment. Plurisies were also pretty common.

*Meteorological observations made in Philadelphia, February 1790.*

Days	Ther.	Barom	Wind.	Weather.
1	35	30.1	NW	cloudy—misty—P. M. rain.
2	38	30.0	NW	ditto.
3	18	30.5	NW	clear and cold—barom. 30.2, rain.
4	25	29.7	SW	rain—P. M. storm of hail, rain, and snow.
5	33	29.3	S	clear, and moderate—P. M. N.W.
6	16	30.3	NW	very cold.
7	17	30.5	SW	ditto.—river frozen over.
8	36	30.0	NW	ditto. P. M. barom. 30.3 snow at night.
9	16	30.3	NW	small snow, cold.
10	8	30.4	NW	clear and very cold.
11	10	30.4	NW	do. do.
12	10	30.7	NW	do. do.
13	21	30.7	NW	more moderate.
14	22	30.5	SW	snow, hail, and rain.
15	30	30.3	SW	misty.
16	37	29.8	SW	ditto—rain—thick fog.
17	37	29.7	W	ditto.—river open and navigable.
18	36	30.	SW	moderate, cloudy, P. M. rain.
19	37	29.7	SW	ditto, very pleasant.
20	38	29.8	SW	cloudy.
21	37	29.9	NE	ditto—misty.
22	36	30.0	NE	small rain.
23	38	30.1	W	cloudy. P. M. hail and rain.
24	41	29.1	SW	foggy—rain.
25	39	30.0	NE	clear and cool—fresh gale.
26	34	30.1	SW	do. do. pleasant.
27	29	29.9	SW	fresh gale—clear.
28	33	29.9	SW	clear.

*Singular instance of the religious zeal of the Hindoos, taken from the relation of an American gentleman who was an eye witness.*

THE austerities, practised by the natives of India, at the present day, are sufficient to countenance the most seemingly improbable relations, that have been given of what they will endure for the sake of their religion. Previous to their principal festivals, parties of the religious go about beating up for volunteers, who place the point of honour in the firmness with which they will bear pain. Some will carry an iron spear pierced through their tongue, their cheeks, or other parts of their body; while others will cheerfully undergo the painful operation of the swing. I was present on one of these latter occasions at Calcutta. A post is erected, on which is an iron spindle, that receives a long pole, one end of which comes near the ground; the other is elevated seventy degrees. From the upper end descends a chain with a large hook, which is forced through the fleshy part of the champion's back, who, amidst the acclamations of his countrymen, is in an instant suspended to its utmost elevation; while a party having hold of the lower end of the pole, to which ropes are purposely fastened, make it fly round with the greatest velocity. While this is doing, the happy volunteer takes his turban, and deliberately unfolding it, waves it triumphantly over the heads of his applauding countrymen; among whom he scatters flowers, with which he takes care previously to provide himself. After this, he makes up his turban, replaces it on his head, and is taken down. I saw four go through this exercise, one of whom remained suspended upwards of seven minutes: and I had the curiosity to examine two of them, both when they were hooked, and when they were taken down, and was satisfied that there was no deception.

*To the printers.*

SIRS,

Your correspondent E. C. (page 17) has cast a most unwarrantable reflexion on the Roman catholic religion, as favourable to idleness. This is ill founded. The people of France are, I believe, more industrious than the English. They will at any rate stand comparison. The amazing prosperity of England has arisen from the sage policy pursued by her parliament, not from her religion. Y. Z.

February 1st 1789.

*Imports into, and exports from, Philadelphia (from Nov. 1, 1786, to Oct. 31, 1787 inclusive) of sugar, wine, spirits, tea and coffee.*

	Imported.	Exported.
Cwts. refined sugar,	21	
Cwts. muscovado,	49,920	3,829
Galls. Mad. wine,	81,657	13,625
Galls. of other		
wine,	369,088	71,110
Doz. bottled wine,	7,371	236
Gallons rum,	796,707	47,028
Galls. brandy, &c.	96,067	6,584
Pounds green tea,	21,977	5,635
Ditto black tea,	430,160	41,515
Cwt. of coffee,	8,990	356

Value of non-enumerated articles imported during the above period,

£.745,263 10s. 7d.

FOR THE AMERICAN MUSEUM.

*Remarks on treading-out wheat. By John Beale Bordley, esquire.—Page 65.*

WITHOUT presuming to offer instruction to those who are well experienced in treading-out wheat, I submit to the inexperienced the method I now use, as being the best within my knowledge. My floor is quite open to the air, unincumbered with any fence near it: a barn, sixty feet square, the diagonal of which is eighty-five feet, is in the middle; around which the horses travel on a track or bed of sheaves, twenty-five feet broad: so that the diameter of the whole is one hundred and R

thirty-five feet. Previous to laying down the wheat, the present state of the air and probability of its continuing during the day, dry, or fair, or threatening a thunder gulf, with rain, is considered. If the conclusion be to tread, then so much of the morning is suffered to pass away, that the dew may be off the stacks and floor. Two or three stacks are laid down. A line of sheaves is first laid flat, with the heads and butts in a line across the track of the floor: sheaves are laid down on these, with their heads resting athwart on that row, as on a bolster, ranging in the direction of the path and circle, the butts on the ground: other sheaves are laid on these, all ranging with the circular track, until the whole track be filled, and appear to be with nothing but heads of wheat sloping a little upwards. The thickness of the floor depends partly on the length of the straw, and closeness and high range of the sheaves, in the bed or track. On laying down each range across the track, a person cuts the bands with a knife. We wish the wind should come from the westward when we are treading wheat: from the eastward, it is generally, though not always, damp. We therefore prefer to place our stacks of grain on the easterly side of the floor. Although the north, the west, and the south do receive some, by stacking on the east side, the west is open to a drying air from that quarter. The horses, at first, walk on the bed of wheat three or four rounds: by which they are gentled, and from this they go into a steady trot, which they keep to the amount of eight or nine miles; and are then led off to be foddered, watered, and rested, while the trodden light straw, the whole breadth of the bed, is taken off, as deep as to where the sheaves still lie somewhat solid, and but partially bruised: this is called the first straw.

As soon as this straw is off, one third of the width of the bed is turned over on the other two thirds, from the inner side of the bed, which narrows the track of the next journey. The horses are again put on, and trot out their second journey, till the straw be again

light and clear of wheat, when it is taken off, as deep as to what lies more close. The horses are then again foddered, and allowed to rest, while the outer-edge of the bed is turned upon the middle of the track. The bed is then trodden in the third journey, till it appear to be enough. This straw being taken off, the whole remaining bed is turned up from the floor, and shaken out with forks, and handles of rakes. The horses tread this well, which finishes their journey; unless it be thought proper to run them a while on the chaff and wheat, the better to separate them. The whole straw being carried off, with the heads of rakes turned down, the wheat and chaff are very readily shoved into heaps on the floor—five or six in my great floor: and this finishes the day's work; in which most of the time is taken up in breaking the stacks—laying down the wheat—carrying off—turning—and shaking out the straw, and lastly collecting the chaff and grain into secure heaps on the floor, by shoving them up, and sweeping the floor, for securing the scattered grain into separate small parcels, or rather carrying them into a house, to be winnowed and cleaned the next day. The first journey is by far the longest and severest: the horses do not travel twenty-five miles; and that soberly, with frequent intervals for refreshment. The heaps, shoved and laid up, ought to be, with more care than slovenly people allow them, pointed like a sugar loaf—the sides even—avoiding hollows, and taking away all loose straw. Above all, do not suffer any sweepings to be added to the heaps. These heaps are secure against the heaviest rains. The day after rain, the edges next the floor ought to be thrown up on the heap with shovels.

It is best to clean and store the grain, without thus exposing it—yet, through necessity, I have had a great sugar loaf heap of trodden wheat in the chaff, which yielded near nine hundred bushels of clean wheat, exposed in the open air above two weeks, without damage, notwithstanding some heavy rains fell on it. Now that I have a barn at the

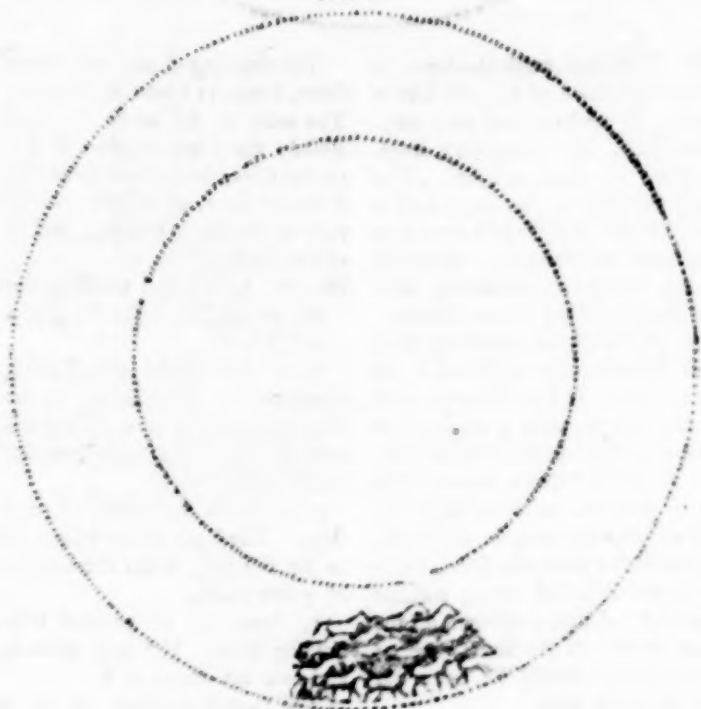
floor, we shove wheat and chaff together into it, and clean it at leisure. As long as the weather is dry and cool, it is best to continue treading till the whole be trodden out.

I know but three or four farms with houses in the centre of their treading-floors. Mr. Singleton's invention is quite new, and convenient: three rows of stout locust posts, deep in the ground, form three long divisions, each ten feet deep: the middle part receives the straw from the treading; the other two are for his cattle, which feed at pleasure on the straw, through rails let into the posts, and which are moveable. The pitch is eight feet; and the whole building, covered with thatch, is thirty feet wide, one hundred and twenty long, besides circular ends, agreeable to the shape of the floor, for holding chaff, &c. which altogether give about one hundred and forty feet. The track of the treading round the house being about sixteen feet broad, makes the circumference of the floor about four hundred and forty feet; of which two hun-

dred and forty are nearly in a strait course, and two hundred are circular, from a diameter of sixty feet. There is a good mode practised by some farmers, in having a barn close to the east, the south, or the north side of their treading-floor. Two instances I know, of treading under shelter: but the owners with their wheat, in treading, to be exposed to the sun, which is important for readily getting out the grain.

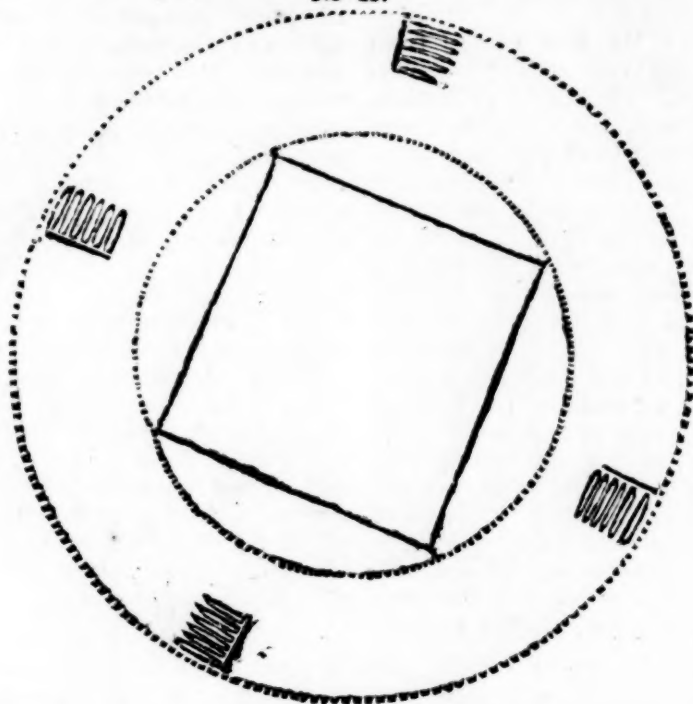
While I was writing the above, a neighbour viewing the treading of wheat on my large floor abovementioned, remarked that the method is admirably easy to the horses, and most of the time is spent in taking off and carrying away the straw. He thought it would be a saving, if the outer half of the bed should be trodden till enough; and then to shift the horses on the inner half of the bed, and whilst this is treading, the straw to be carried off from the outer half, first trodden. My two last floors of wheat were conducted in that method: and it proved a good one.

No. I.



No. I. The old way of driving horses promiscuously, with double fence, and people standing round the fence, driving them (in the present instance to the outer part of the bed.)

No. II.



No. II. The new method—barn in the middle—no fence at all: the horses led soberly in ranks, cool and airy. The dots here, are imaginary lines, only to shew the track and bed. The horses are trotting on the outer half of the bed: but Mr. Singleton's invention promises more conveniences: especially in stacking the straw, and feeding it away, without carrying it any distance.

No. III. Mr. Singleton's treading-floor and house or sheds in the middle of it. He has merit in this. It is bold beyond any thing in the way of treading wheat; and it is probable its principles will be preferred to all others hitherto known. The middle division and roof will hold the straw of 12 or 1500 bushels of wheat, readily thrown in from the floor, without carrying. It is fed away, without being carried. Litter is thrown on the yard from stacks. If the house were 34 or 36 feet wide, it would be better for depth of the cattle stalls.

The treading-floor, well littered with straw, becomes a part of the cattle yard. The ends of the house for chaff, are closed: the sides are open. If the track, on the sides, swelled out from the house, it would form an ellipsis which would ease the horses in turning, and be clear of the house.

No. IV. A barn and treading-floor, on the principles of the Singleton barn and floor.

1. 1. Are closed and floored; for threshing on, occasionally, or for flooring wheat chaff, &c. They will each contain about the same quantity as a house 20 feet square.

2. 2. Stalls for cattle, 11 or 12 feet deep. These are 10 feet wide; but are to be divided, when there will be 32, of 5 feet width.

3. Space 11 or 12 feet wide, for holding straw. Hay may be in the loft, and over the rooms 1. 1.

The farmer may cart in his wheat,

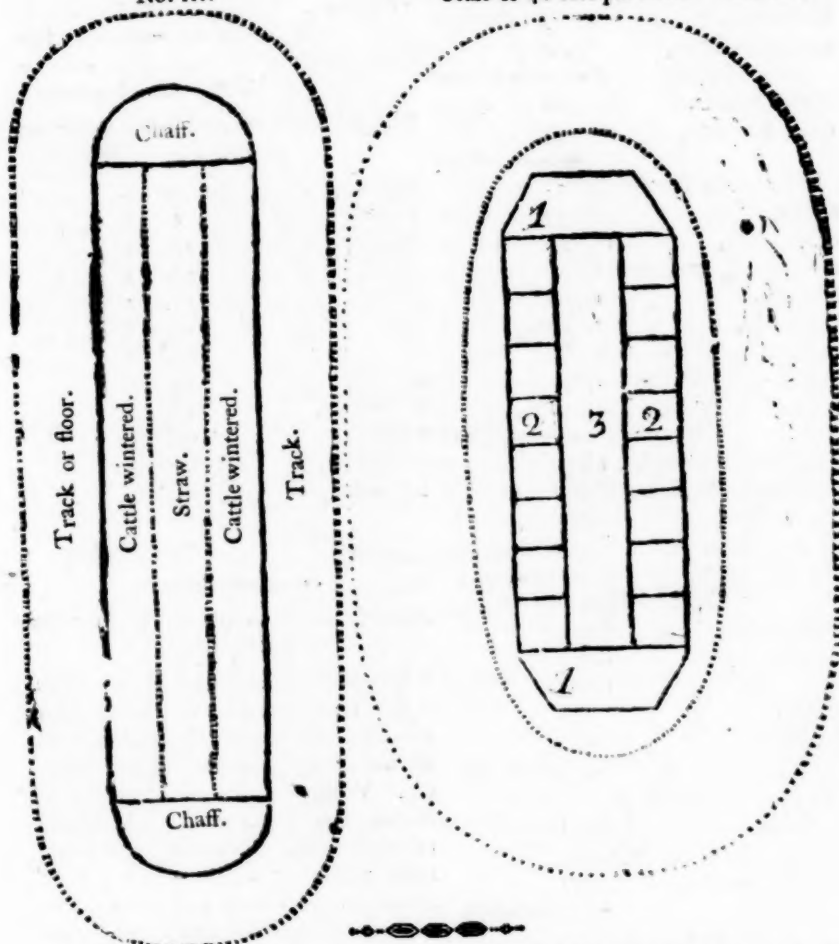
as it is reaped, and throw the sheaves into every other stall. Eight stalls will hold the quantity of a rick 80 feet by 12 feet: as it is trodden out, the straw is carried through the empty stalls, and readily thrown into the space 3; equal to a rick of straw 80 feet by 12 feet.

The cost of such a barn, would be about that of two fifty feet tobacco houses.

The dotted lines, are only to shew the track or bed of wheat in treading it out. There needs no fence, where the horses move in ranks, round the floor.

No. III.

Scale of 40 feet per inch. No. IV.



State of the exports of flour from the port of Philadelphia, in the year 1788.

To British ports.

Liverpool, bbls.	828
Guernsey,	308
Gibraltar,	5029
	<hr/> 6,165
Jamaica,	24,516
	<hr/> 31,860

Brought forward, 31,860

6,165

Antigua,	7,344
Barbadoes,	5,740
Dominica,	4,746
St. Christopher's,	4,106
Grenada,	2,491
St. Vincent,	2,217
St. John,	1,024
Montserrat,	464
	<hr/> 53,775

Brought forward,	53,775	6,165	Brought forward,	18,309	187,153
Tortola,	399		Rhode Island,	980	
Bermuda,	726		New London,	64	
New Providence,	5,845		New York,	4,027	
Halifax,	3,151		New Jersey,	99	
Port Roseway,	156		Georgia,	669	
		62,925	S. Carolina,	8,854	
Cleared for West Indies,		9,483	N. Carolina,	305	
<i>To French ports.</i>			Virginia,	145	
Bourdeaux,	2,075				33,452
Havre de Grace,	300				
		2,375			
Isle of France,	400		Total barrels	220,605	
Cape Francois,	235		<i>The shipments in each month were as follow, viz.</i>		
		635	In January,	none.	
<i>To Spanish ports.</i>			February,	4,373	
Cadiz,	37,699		March,	12,433	
St. Andero,	12,512		April,	23,215	
Corunna,	2,858		May,	27,489	
Malaga,	1,800		June,	20,838	
Barcelona,	1,719		July,	24,268	
Alicant,	1,435		August,	15,514	
Ferrol,	1,298		September,	16,560	
Guion,	250		October,	24,723	
		59,571	November,	25,609	
Trinidad,	1,921		December,	25,583	
Carthagena, S. Am.	300				220,605 barrels.
New Orleans,	4,580				
St. Augustine,	143				
		6,944			
<i>To Dutch ports.</i>					
St. Eustatius,	14,824				
Curracoa,	1,771				
St. Martin,	1,024				
Surinam,	530				
Demarara,	190				
		18,339			
<i>To Danish ports.</i>					
St. Croix,	9,948				
St. Thomas,	2,586				
St. Bartholomew,	420				
		12,954			
<i>To Portuguese ports.</i>					
Teneriffe,	4,807				
Madeira,	2,823				
		7,630			
To Hamburg,		120			
To Stockholm,		12			
<i>To ports in the united states.</i>					
Portsmouth, N. H.	305				
Boston,	15,299				
Newbury-port,	1,665				
		18,309	187,153		
Salem, (N. E.)		1,040			

Remarks on the commerce of America with China.

THE inhabitants of America must have tea; the consumption of which will necessarily increase with the increasing population of our country. While, therefore, the nations of Europe are, for the most part, obliged to purchase this commodity with their ready money, it must be pleasing to an American, to know, that his country can have it upon more easy terms; and that the otherwise useless produce of its mountains and forests will, in a considerable degree, supply him with this elegant luxury. The advantages peculiar to America in this instance are striking; and the manner, in which her commerce has commenced, and is now going on with China, has not a little alarmed the Europeans. They have seen, one year, a single ship, one fifth part of whose funds did not consist of ready money, procure a cargo of the

same articles, and on equally good terms, as those of their own ships, purchased principally with specie. They have seen this ship again and others in addition. They have seen these ships depending, and that too with sufficient reason, on the productions of their own country, to supply them, with the merchandise of China; and though a small proportion of their funds consisted of specie, they have seen them all return with full and valuable cargoes. Such are the advantages which America derives from her ginseng.

With respect to the demand in China for the ginseng of America, the world has been much mistaken. Until the American flag appeared in that quarter, it was generally supposed that forty or fifty peculs, were equal to the annual consumption. Experience has proved the contrary. Upwards of four hundred and forty peculs were carried thither by the first American ship in 1784, which did not equal the quantity brought from Europe the same season, the greater part of which must have been previously sent thither by citizens of the united states. In 1786, more than one thousand eight hundred peculs were sold there, one half of which was carried in American vessels. Notwithstanding this increased quantity, the sales were not materially affected: and it is probable there will always be a sufficient demand for this article, to make it equally valuable.

On a consideration of the subject of ginseng, the enquiry seems naturally to arise—Whether it cannot be rendered more beneficial to the country, which produces it, than it is at present? How far the culture of this commodity is practicable—in what manner it may best be promoted—and whether it would be for the interest of America, to prevent the exportation of it in any but American bottoms, directly to China? may be objects not unworthy of national attention.

Besides the advantages which America may derive from her ginseng, in the commerce directly with China, others would also accrue by making the

voyage circuitous, which could be performed without loss of time. Iron and naval stores, the produce of our country, have found a ready sale at Batavia, besides other articles, which though not immediately produced here, have been received from other countries in exchange for them. A profit has sometimes been made on merchandise carried from Batavia to Canton. No doubt, similar advantages might result to the Americans in circuitous voyages to China, by the coasts of Malabar and Coromandel, and through the straits of Malacca.

On the whole, it must be a most satisfactory consideration to every American, when he finds, that his country can carry on its commerce with China under advantages, if not in many respects superior, yet in all cases equal, to those possessed by any other nation. The experience of nearly a century has convinced the Europeans of the utility of managing their commerce to the east by national companies and with large ships. How far it may be proper for America to imitate their example, and regulate the exportation of ginseng, must ultimately be determined by her own experience.



*Statement of the shipping employed in the trade to Canton in China, for the five years last past, by a gentleman well informed on that subject.*

In the beginning of 1784 there sailed from Canton and Macao, for Europe, 45 ships, of which 16 were English.

In 1785 the shipping at Canton was as follows,

English, 9   French, 4   Dutch, 5  
Danes, 3   Portug. 4   American, 1  
Besides country ships, English 8,  
Danish 1.

In 1786.

English, 18   French, 1   Danish, 3  
Dutch, 4   Spanish, 4   Swedish, 4  
American 1, under imperial colours,  
besides 10 English country ships.

In 1787.

English, 29   Danish, 2   Spanish, 2

French, 1 Dutch, 5 Swedish, 1  
Portuguese from Macao, 5, American  
5, besides 23 English country ships.

This was the greatest number that  
ever had been known in any single  
year: and its effects on the commerce  
were such as might naturally be ex-  
pected. Excepting bohea, every kind of  
tea was at least 25 per cent higher than  
in 1784: and other exports were pro-  
portionably dear.

The following is a list of ships and  
the ginseng brought in them, in 1788.

	<i>Ships</i>	<i>* Peculs,</i>	<i>Catties</i>
English,	23	500	38
Dutch,	5	25	5
Swedes,	2	19	51
Danes,	2	9	48
French,	3	115	99
Prussian,	1	3	69
Tuscan,	1		
American,	1	52	18
		<hr/> 726	<hr/> 28

Since 1784, the trade has been con-  
stantly tending to the disadvantage of  
the Europeans. The imports, collec-  
tively taken, hardly defray the first cost:  
and the exports have increased in a ra-  
tio beyond all possible conjecture. By  
an average, at the most moderate com-  
putation, the price of every sort of tea  
(bohea only excepted) was advanced  
more than 40 per cent: and such was  
the demand for this article, that the  
Chinese hardly knew how much to ask  
for it.

In 1789 the list of shipping was as  
follows

English, 21 Danes, 2 Dutch, 4  
Swedes, 2, French, 1 Spanish, 2  
American, 4 Portuguese of Macao, 7  
Country ships, bound to India, 24  
English in the neighbourhood of  
Macao, 5

NOTE.

\* According to Pottlethwayt, the Chi-  
nese pecul is equal to 125lb. Dutch, or  
136lb. 14oz. English. Others say the  
pecul is equal to 133½lb. avoirdupois.  
100 catties make a pecul. The catty is  
equal to 1lb. 5½ oz.

American brig Eleonora, 1

Teas were much more plenty than  
in the last season, and the finer sorts at a  
reduced price. There is however a falla-  
cy in this reduction of price; for the  
Chinese, finding the demand for fine  
teas annually increasing, have adul-  
terated them in such a manner, as to  
render them inferior generally to what,  
in 1783 and 1784, were termed the best  
second quality.

The following may be nearly a just  
statement of the ginseng brought the last  
season to the Chinese market.

	<i>Peculs.</i>
By the 4 American ships,	1290
By the English comp. ship Talbot,	200
By the other English and foreign ships,	510
<hr/> Total	<hr/> 2000

*Singular custom of the Chinese, (worthy  
the imitation of all nations,) related by  
a gentleman who has been among  
them.*

THEIR new year commences  
with the new moon, which hap-  
pens nearest to the time, when the sun  
is in the 15th degree of Aquarius, and  
is a very important period; not only on  
account of the universal festivity, which  
lasts four or five days, during which no  
business is transacted; but as it is the  
day previous to which all *payments* must  
be completed. During the interval be-  
tween the solstice and the new year,  
the creditor becomes very importunate:  
and if he be not satisfied, on the last  
night of the old year, he repairs to the  
debtor's house, takes his seat, and ob-  
serves the most profound silence. As  
soon as midnight is passed, he rises,  
congratulates the debtor on the new  
year, and retires. The debtor has then  
*lost his face*, and no person will ever  
trust him afterward.

## FOR THE AMERICAN MUSEUM.

MESS. PRINTERS,

The following tale of woe is taken from real life; the facts, as stated, were taken from the lips of the sufferer, by the correspondent, who now sends them to you—While they excite compassion, I hope, they may not be useless—If they lead any of your readers to the cultivation of patience and resignation, they will repay the trouble of communication.

A. B.

**H**OW true is the observation, "that one half of the world knows not how the other half lives!" There is not a son of Adam, but imagines, that heaven has afflicted him with much needless sorrow, there is no one but complains of his lot, as much harder than that of others: we are deceived by appearances: we are the dupes of our senses: we look around, and in the countenances of others, we can discover nothing but cheerfulness. Every one, in public, wears the face of satisfaction, or serenity. No one, at all times, would wish to disclose the true feelings of his heart. When, therefore, we see others wear the appearance of gaiety, we are not of course to believe that all is fair within: perhaps some hidden thorn, which pierces the bosom, and inflicts the keenest anguish—some past, or some expected calamity—harrows up the soul: the sunshine of peace beams not on the mind: but dark glooms, which scarce any power, save that of omnipotence, could dissipate, hang over the imagination, and envelope it in the shades of despondency.

When assailed by great and accumulated evils, the feeble mind sinks under the burden, and resigns itself to despair; while the firm bosom bears up against the torrent with resolution; though at first inclined to despond, yet finding that affliction and ruin are not synonymous, it grasps some object of hope, and, thus supported for a while, it becomes familiarized to misfortune, and at length endures calamity with manly fortitude.

The human mind is prone to dive into the mysteries of futurity: strong is  
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the solicitude of human nature to ascertain approaching destiny: yet happy is it for man—that

"Heaven, from all eyes, should hide the book of fate—

"All but the page prescrib'd—the present state."

Could we anticipate, with clearness and certainty, any future pleasure, imagination would devour it before its arrival, and leave nothing for actual enjoyment. Could we foresee every evil that awaits our progress through life, each one, like the naked sword which Dionysius the tyrant suspended by a single thread over the head of his guest, would constantly excite dread, and rob us of happiness.

These reflexions were forced upon me, by an occurrence, of which I was, lately, a witness—I had awakened early one morning, and, after having rambled through a pleasant garden, had taken my stand at the door of a house, situate on a great road—seldom has my bosom been more attuned to tender and sympathetic impressions, than at this time. I had just been taking a retrospect of past life, and been looking forward to future probabilities, when suddenly, on turning my eyes down the road, I discovered within a few paces, a man, bearing a wallet on his shoulder, and travelling on foot. He was coarsely but decently clad; his figure was good; his countenance wore the impression of a mild, but settled melancholy; his eyes were considerably sunk; his face was rather emaciated; the bloom of youth had forsaken his cheek, and the pallor of its hue was increased, by its contrast with a dark beard, whose growth no razor had interrupted for several days. His appearance interested my heart; "would to heaven," thought I, "that, by some means, I could know your circumstances, good man; that you are poor, is obvious: but you are no common beggar." I had time to make but few such reflexions; the man approached me fast. My eyes were fixed on him—When he came opposite to the door, in which I stood, I was a little surprised to find him stop—I thought it was to ask

S

an alms: but he disappointed me. Pulling off his hat, which till then concealed the fear of a deep wound, he asked for my father—I looked at him in a way which he might have construed into an insinuation, that I believed he had mistaken the house—but he repeated his enquiry, adding the name of Mr. —, and wished to know whether he had been able to finish some business of his, relative to arrears of pay, due to him from the public—“You are a soldier, then, I find, my friend—and have been in the American service.”—“Yes,” replied the war-worn veteran—“and please your honour—I have served some hard campaigns in the cause of my country—many a cold and sleepless night have I passed—many a hard day’s journey have I travelled almost bare-foot—on frosty ground and over stones that were so sharp as often to cut my feet most cruelly—I lifted early in the war, at Reading—my father was a reputable farmer, and what folks call a *good liver*. He could have given me something clever, had I staid at home: but I was told what desperate bad fellows the English were—how they wanted to take away our rights and liberties, and all them things—how they intended, if they could, to cut our throats—and make us pay taxes, as they pleased—and I was told as how it was honourable and proper for every man to fight for his country, like a true blue—besides they promised us a great deal of money and back lands, after the war was over—and I do hope yet, that congress will make good their promises. God bless them, I know they are willing to relieve us—the people, who enjoy what we have been fighting for, were but as willing ~~and~~ (but I fear I am tiring your honour with my tale—You must excuse the talkativeness of an old soldier)”—“Go on, my friend,” said I: “your history I wish to hear.” “Well then, as I was telling your honour—I was tempted to leave my father, and turn soldier—but many a time I have repented this freak since—When we have been sorely pinched for a little bread and meat—when we have been exposed, of a cold rainy night,

without half clothes enough to keep us warm—oh how I wished, that my poor wife and I could have been housed in some comfortable hut—(for you must know, sir—that I had, a few months before I lifted, married as good a country lass, as ever turned a wheel)—her I left in Philadelphia as we passed through—as I found it would be too hard a life for her to be constantly in the camp—besides she was in a situation, that would not admit of her travelling far—so I left her in charge of a friend of my father; and marched on with the regiment. A few weeks after we had left the city, I heard she had brought me a fine boy, and was getting well—Indeed, poor thing! if she had not got about soon, and taken in needle work and washing, I do not know what she would have done: for I left her only my bounty and blessing for her support: but as good luck would have it, she kept hearty, and was able, with what little I now and then sent her, to make out to provide for herself and little one, while I, poor dog, was often exposed to dreadful hardships.

“I was at the battle of the Three Rivers—it was there I got the wound in my head: and I was taken prisoner into the bargain. Our men had been wading all day in a swamp up to our knees—and were pursuing our route, as we believed, in great safety—when suddenly we were attacked by the regulars and Indians. They rushed on furiously—drove their bayonets and tomahawks into us—and here (opening his collar, and uncovering his left shoulder)—they cut me sorely; and would have killed me quite, I do believe, had not some of the English stepped up and saved me. They took many of our officers, among whom was general Thomson; and carried us all prisoners to New-York. There I was confined in the horrible prison-ship, which destroyed so many of our brave fellows—thrust down into a vile hole, where the air was corrupted—where every kind of filth was permitted—our provisions scarce and bad—our drink the worst of water—and our bed the bare planks—ah how often did I

think of the happiness of those who had wisely staid at home—and enjoyed their crust of bread, and their mug of cider, with their families and friends!

“But an exchange of prisoners at last took place; and having received some charitable assistance, from our good commissary of prisoners, ‘Squire B-d-n-t—I made shift to reach Philadelphia, and was happy to embrace my dear wife, and little boy—Indeed, sir, it would have made your heart glow with pleasure, to have witnessed this meeting—I never before knew how childish we are apt to be on such occasions.

“When I entered the room where she was sitting, I found her employed in sewing. Her little son sat in a small chair, by her side. She was singing ‘the banks of the Dee’ for his amusement: her hearth was neatly swept, and her fire burn’d briskly: it was about 7 o’clock in the evening when I came in. At first, she did not know me: my face had been much altered by sickness, and my clothes were very ragged. I called her by name. As soon as she heard my voice—she flew to my arms—and it was a great while before she could speak for sobbing. At length, however, her feelings grew temperate; and we talked over, in a few words, all that had happened since we parted. My little son it required longer time to become acquainted with. He had begun to prattle; and used to make me laugh often with his little attempts to talk. With this small family I lived very happily a short time: but it seemed heaven had further distress in store for us—my constitution being weakened and broken by my sickness and confinement in the prison-ship—a little work and cold restored my complaints. I was confined to my room; and not being able to earn any money—my wife too being obliged to attend me—could earn but little—this was all spent for food and medicine—so our rent run behind: and our landlord, afraid to trust us, seized all our goods and furniture; and sold them for what we owed him. Deprived thus of every thing, we knew not what to do. After proposing several

plans, and rejecting them, we at last resolved on going to the back country: we accordingly collected what little we had remaining, consisting of a few clothes—a little bedding—and a small sum of money that we received from some charitable folks. And so, sir, we set out very early in the spring, to settle in a remote, unknown country. It was cold—very cold and raw, when we started—but we were forced to leave town—Our poor little boy we were obliged to carry great part of the way: but often fatigued with the load, we were compelled to set him down, and make him walk—in short, sir, we reached our journey’s end, after about two weeks’ travelling. We got into a little hut, which we were to have rent free, for clearing such a proportion of ground. I soon set about my work—and have been since still rendering my situation more comfortable as I could—At present we are much better than we were at first. We have got in our crop of Indian corn, which, when parched, serves us for bread—I catch fish sometimes in summer, from a stream near us—and sometimes kill a buck or bear, which furnishes us with fresh meat occasionally. To be sure, by the blessing of God, we are not stinted in fire-wood, as we once were, while in the city; but we have neither pot nor kettle to boil our meat in—nor a spoon to sup any thing with—yet although we are so poor, we sit around our fire in the winter, on stools we have made—and endeavour to make ourselves as happy as we can. To pass away time, I tell my wife over and over again all the dreadful sights I have seen, while in the army—of the battles in which I fought—and the wonderful dangers I escaped—my boy climbs on my knee—gazes in my face—and says, ‘I will be a soldier too—and does daddy has done.’

“As I had nothing just now to do, at home, I thought I would come down, and try if I could not get a little pay of congress, which is due me. My wife and child I left with a neighbour, about ten miles from home, where I am sure they will have enough to eat and drink,

and good clean straw to lie on, till I return."

His story here ended—I left him a moment to enquire into his business—my father had not been able to procure him any compensation for his military services. I directed the servants to give him some refreshment, for the present—and to supply him with food enough to last him a day or two—my charity and blessing were added. On this we parted—he to pursue his journey—and I—the train of reflexions his misfortunes had suggested to my mind.

And is there a heart over which "sweet sensibility" presides, that could withhold commiseration, from such a son of misery as this—that could forbear feeling exquisitely, for a destitute family, whom the chastening hand of fate had thrust into the deepest pit of poverty and woe?

Let the filken sons of pride, while relaxing in ease, or rioting in luxuries, turn their eyes to such a spectacle, and learn to pity and relieve the wants of suffering indigence. Let such as, surrounded by every convenience that human life admits, are arraigning heaven for withholding some imaginary gratification, cast but a glance on worthy fellow creatures—brethren of the same common family with themselves—afflicted with real calamities till ready to sink into despair—and then consider how irrational it is in them to murmur at their lot. Merciful God! how mysterious often are thy ways! the impious worldling is not unfrequently glutted with wealth—till his satiated appetite loaths the "manna of heaven"—while the worthiest of our species are not so well accommodated as the "foxes"—or the birds "of the air," who have "holes" for security—and "nests" for repose—while the rational creatures are abandoned—and in want; and sometimes have scarce "where to lay their heads."

Pity and solace them—oh thou compassionate friend of mankind—Scatter through their minds, the rays of peace and joy: and in proportion as thou withholdest the smiles of fortune, give

them the sweeter smiles of thy forgiveness and thy favour. Let them recollect, that the comforts of life lie within a very narrow compass—but that the demands of vanity and ambition are without bounds.

"Man wants but little here below—

"Nor wants that little long."

To propound this aphorism is easy—but to realize it, extremely difficult. Happy, then, singularly happy are they, who, pressing it closely to their hearts, can render it influential on life—who can enjoy with gratitude the common favours of heaven, and not repine and grow unhappy, because the demands of capricious fancy or unbridled passion are denied.



#### FOR THE AMERICAN MUSEUM.

*Law case—Common Pleas, Philadelphia, Dec. T. 1788.—Page 81.*

*Camp, vs. Lockwood.*

**A**FTER considering the case and arguments, the president delivered the opinion of the court in the following words:

The question, in this case, is of importance, both on account of the principles to be established by the decision, and the many cases which may possibly be affected by it. It has been learnedly and ingeniously argued on both sides; but, though large ground has been taken, I think the whole may be reduced to a very moderate compass.

This is not a suit, brought by the state of Connecticut, or any person claiming property under its local laws, wherein a question can arise, whether effects, forfeited by the laws of that state, can be recovered here, by the administrators of the person, whose estate is confiscated. It is simply, whether the debt has been forfeited there, and actually vested in that state; and whether any thing has occurred which divests it; and whether, under the peculiar circumstances of our relative situation, with regard to each other, the courts of this state can take notice of

such confiscation and vesting, so as to preclude the plaintiff from recovering here, a debt due to him there, before that confiscation.

In order to pave the way for a decision of these questions, and to distinguish between the situation of this country, and those treated of by the learned writers on the laws of nature and nations, and the rights of distinct independent sovereignties, quoted by the counsel, it will be necessary to point out that peculiar, relative situation, which these states stand in, with regard to each other.

When a resistance was made to the execution of the laws of Great Britain, and an actual war took place between us and her, we were not thirteen independent states, but colonies and provinces, belonging to, and a part of, a great empire, comprehending both countries. The resistance was made in consequence of common grievances, suffered by all the provinces, from the head of that empire; and it was a struggle to untie the knot that bound us together, and to emancipate us from the dominion of our then mother country. In the prosecution of this plan, all were equally principals; and carried on the war as a common cause, and by common consent, without being tied together by any regularly-organized system of government. The first body that exercised any thing like a sovereign authority, was the congress of the then united colonies, who superintended the whole; and, by the like common consent, were invested with such general powers as were necessary for the prosecution of the war. We afterwards divided ourselves into several distinct governments, by the name of states; still leaving the general power in congress, which, being in a great measure undefined, was exercised, with regard to internal matters, by recommendations to the several governments, instead of laws; which, however, had generally the force of laws.

The articles of confederation were not acceded to by all the states, for some years. By these articles, each

state was to retain its sovereignty, freedom, and independence, and every right not expressly delegated to congress: but the free inhabitants of each state, were to be entitled to all the privileges and immunities of free citizens, in the several states. Before the articles of confederation were agreed to, congress had recommended to the several states, to confiscate, as soon as might be, and to make sale of all the real and personal estates therein, of their inhabitants, and other persons, who had forfeited the same, and the right to the protection of their respective states.

In consequence of this recommendation, the state of Connecticut, in the month of May, 1778, passed an act to confiscate the estates of persons inimical to the independence and liberties of the united states, within that state. By this law, all estates, real and personal, within the state, which belonged to any person, or persons, who had gone over and joined with the enemies of the united states, or had aided or assisted them, or should thereafter do so, were declared to be confiscated. The mode of proceeding against those who had been inhabitants, was directed to be by application to the county court, who were empowered to give judgment and sentence, that all the estate of such persons should be forfeited for the use of the state. The court was then directed to grant administration of the estates, as in case of intestates' estates—The administrators were to sell such estates, institute suits, recover and pay debts, and deliver over the surplus, if any, into the treasury of the state. The last clause in the act directs the mode of proceeding as to the estates of persons who never had an abode within the state.

In pursuance of this act, Abiathan Camp, who is stated to have been lately a resident of the town of Newhaven, in the month of September, 1779, was charged on the information of the select men, before the county court, with having joined the enemies of the united states, and put himself under the protection of the king of Great Britain.

He was thereupon adjudged guilty, and sentence passed, that all his estate, real and personal, should be forfeited to the use of the state. Certain parts of Camp's estate were, in consequence of this forfeiture, seized and sold: but no proceeding was had to recover against James Lockwood, the present defendant, the debt said to be due from him to the plaintiff, although the defendant was at that time, and for sometime afterwards, an inhabitant of Connecticut, and amenable for the same.

And here the question arises, whether the plaintiff himself can now recover it?

It is contended, on the part of the plaintiff, that the proceeding against him, was as an enemy, and not as a traitor; and that, therefore, the war being over, his right revives. The sentence against him was certainly not expressly for treason: and there is no judgment against him, that, in terms, subjects his person to punishment as a traitor. The act of assembly directs the proceeding to be had only against the estates of such persons as had joined the enemy: but it distinguishes between such as had been inhabitants of that state, and those who never had an abode within it, but had estates there. The present plaintiff was convicted as an offender of the former description, having been late a resident in the town of New-haven; and is plainly pointed out as a subject. Indeed, the fact is conceded, that he really was a citizen of the state, who joined the enemy long after the declaration of independence and the organization of our state governments. He cannot, therefore, be considered in the light of such a public enemy, whose rights are said by the writers on the law of nations, to revive after the termination of a war. The municipal law of the country operated upon him as a subject, and he could not be an object of the law of nations.

The objection to the courts of this state as a sovereign independent state, interposing to prevent the recovery of a debt, on account of the confiscation of it in another independent state, is in

a great measure obviated by the statement I have before made, of the peculiar relation that these states stand in to one another. Though free and independent states, they appear not to be such distinct sovereignties as have no relation to each other but by general treaties and alliances; but are bound together by common interests, and are jointly represented and directed, as to national purposes, by one body as the head of the whole. The offence, which incurred the forfeiture, was not an offence against the state of Connecticut alone, but against all the states in the union: and the act, which directed the forfeiture, was made in consequence of the recommendation of congress, composed of the representatives of all the states; and was a case within the general powers vested in them, as conductors of a war, in which we were all equally principals. Our courts must, therefore, necessarily take notice of the confiscations made in a sister state on these grounds.

It remains, then, only to consider, whether this debt were vested in the state of Connecticut, and if it were, whether it be reverted in the plaintiff by the treaty of peace?

All his estate, both real and personal, in that state, was confiscated. All things come within the description of confiscable personal estate, which a man has in his own right, whether they be in action or possession: this debt was due from a person then residing within the state of Connecticut, and was, consequently, confiscated as other debts due there: and the right of action, as well as the debt, was vested in the state.

The 4th article of the treaty of peace, which directs that creditors, on either side, shall meet with no lawful impediment to the recovery of all *bona fide* debts, theretofore contracted, is most certainly confined to real British subjects, on the one side, and the citizens of America, on the other; and has been always so construed.

As to the restitution of estates, rights, and properties already confiscated, it is not required by the treaty to be done,

even as to real British subjects : it is agreed, indeed, by the fifth article, that congress shall recommend it to the several legislatures to provide for such a restitution : and as to those of another description, they have liberty given them by the treaty, to reside twelve months in the united states, to solicit a restitution and composition with the purchasers of their estates : and congress is to recommend to the states, that they be restored on refunding the money paid for them. But no acts for those purposes have been passed by the legislatures in consequence of any such recommendations. Indeed, the ample provision made for these people in England, seems to have been considered, by the government there, as an act of justice for not having been able to obtain a restitution for them by the treaty.

For these reasons, we are of opinion, that Abiathan Camp is not such a person as has a right to sue for and recover this debt, already vested by confiscation in the state of Connecticut.



#### FOR THE AMERICAN MUSEUM.

*An oration intended to have been spoken at a late commencement, on the unlawfulness and impolicy of public punishments, and the proper means of reforming criminals. By a citizen of Maryland.—P. 71.*

**B**UT, admitting the efficacy of capital punishments for maintaining the order of government—it may be asked, how did civil rulers get possession of the power over our lives ? “ We gave them that power, upon entering into the political contract.” Indeed ! This was giving them a power, which we ourselves never possessed : and the same arguments, which would prove that we could transfer it to others, would justify suicide. “ But the execution of criminals is useful, as a terror to others, to prevent the multiplication of crimes, and guard the peace of society.” Is it, then, lawful to do evil, that good may come ? “ Woe unto him,” says the prophet, “ that buildeth his house by unrighteousness.” Shall we,

then, build the house of our peace and security in the blood of our fellow-men ?

But it will be asked, “ has society, then, no defence ? Is it never to resist evil, but to lie exposed to the ravages of every lawless member ? ” I answer, society, like an individual in the state of nature, has the right of self-defence, and nothing more. And could it be proved that society has no other possible means of protecting its members, than the death of criminals, I should give up the point. Should an individual in the state of nature attack another with an evident intent to murder ; that other might lawfully kill him, if that were the only mean of self-defence ; but were he able to disarm and bind him, where is the man who would not account the taking away of his life to be murder ? Writers on jurisprudence have taken great pains to shew government’s natural right to revenge. But revenge is contrary to the law of reason, as well as of christianity ; and can no more belong to societies than to individuals. A society cannot assume the right of avenging itself of its members, without setting itself above those universal laws which are obligatory upon all moral agents. For a magistrate to punish his subjects on pretence of just retaliation, is absurd and impious. It is snatching the thunderbolt of vengeance from the hand of the king of heaven, who hath declared, that it shall be wielded by himself alone.

It is said, “ when a man, by committing murder, robs society of a member, it has a right to take away his life as a compensation.” This puts one in mind of the woodman, who, having drept his axe-head into the water, got into a pet, and threw the handle after it. The argument proves just the contrary ; that his life ought to be spared, and to be employed as to make reparation to society. The proverb says “ a living dog is better than a dead lion : ” but our plan requires this old saying to be inverted.

“ But have not the friends of the deceased a right to require government to take away the life of the murderer ? ” Inquire at the oracle of conscience. A murder is committed in the state of na-

ture. Some months after, the brother of the deceased meets with the murderer. Is he at liberty to seize him in cold blood, and plunge a dagger into his heart? Surely conscience cries out against such an act, as unavailing to the dead, and detestable in the perpetrator. Could a man with a safe conscience pray to heaven for punishment on the murderer of his friend? No: that prayer would, by the law of justice, as well as of christianity, seal his own condemnation. How, then, can it be lawful in a human judge to listen to a prayer which heaven would reject, and answer with the thunder of its vengeance?

Men's having voluntarily adopted a system of laws which punish certain crimes with death, has been often urged, as a sufficient plea for the execution of them. But this voluntary adoption is a mere political fiction, which never, perhaps, has in any instance been realized. But supposing it had, in the present case, still the act might have been erroneous. Man is born with certain rights and privileges, which he cannot lawfully transfer: they are the gift of his Creator, and can be resumed by him alone.

"Has government, then," it will be asked, "no power over any of the rights of its subjects?" Yes, over such as itself confers. And here let us attend to the distinction between natural and adventitious rights. The former—such as the right to life and liberty of conscience—belong to us as men. They are the gift of heaven, and therefore unalienable. The latter—such as a right to property and power—belong to us as subjects of government. To government we owe them: and by government we may be deprived of them, when we infringe its laws. This well-founded distinction shews the magistrate's title to assume power over some of our inferior rights, and as evidently condemns his usurping authority over our lives.

These arguments, to me, clearly convince, that the infliction of death, by human judicatories, is contrary to the law of improved nature, the law of christianity, and the dictates of sound policy; that

whatever countenance it may derive from the customs of uninformed savages—from the permission and appointment of God in the singular case of the Jews—or from the general practice of christian nations—such authority cannot stand the test of rational investigation. And accordingly we find that the clouds of prejudice, which have hitherto concealed from the human view the truth of this divine and benevolent doctrine, are gradually dispelled by the potent rays of religion and science: and nations begin to blush at the past scenes of their cruelty. In Russia, Germany, Sweden, and Tuscany, capital punishments are restrained and almost annihilated. In Great Britain, the criminal law has been made the subject of public discussion with the same benevolent view. Some of our sister states have manifested a similar disposition: and however unsuccessful their attempted alterations have been, they prove the principle, that capital punishments are contrary to the sense of mankind in an improved state, and that justice, humanity, and religion call aloud for their abolition.

To point out an error is often easier than to propose the amendment. But truth, like the Supreme Being, is every where present, however difficult it may be, in some cases, to find her out. When a traveller has lost his way, whatever embarrassment he may labour under amidst the diversity of paths, he can have no doubt that there is one direct line which leads to the end of his journey. To point out the strait road, in criminal jurisprudence, is difficult, because it has hitherto been untrodden. All I can aspire to, is to give a few hints which may shew that it is practicable, and excite the endeavours of those, whose abilities qualify them for the great work of opening and extending it.

Society, like an individual in the state of nature, has the right of self-defence, and nothing more. Its power, as it consists of the aggregate strength of all its members, is, in proportion to their numbers, greater than that of any individual. Suppose, then, an individual, in the state of nature, possessed of

immense strength, and governed by the mild voice of clemency and christianity. What would be his conduct towards those who injure him? Reason would direct him to employ his strength for self-defence; and mercy would lead him to do it in the way which would occasion the least possible pain to the offender, and to use every probable mean for his reformation.

Let every criminal, then, be considered as a person labouring under an infectious disorder. Mental disease is, indeed, the cause of all crimes: for to a sound mind, virtuous action is as natural and as necessary as breathing is to life. And as, in case of the invalid, every exertion for cure is due, which art, winged by pity, can furnish; so, in respect to the criminal, it is equally obligatory to study every possible mode of reformation, and to shew as great care of his life and recovery.

I would by no means insinuate, that the cases are, in every respect, similar. The criminal is guilty in a moral view; and becomes an object of greater loathsomeness than the leper, who groans under the pressure of all bodily diseases united. My meaning is, that with respect to us, the line of duty, in both cases, is the same. The guilt of the culprit we have no concern with: it is cognizable at another and a higher tribunal. Pity and assistance, regulated by a proper regard to self-defence, form the rule of our conduct in the one case, as well as in the other.

Every end of self-defence may be secured by imprisonment. This would put the criminal out of the reach of doing more injury to society. In prison, he might be employed in such labour as would not only defray the expenses

of his own maintenance, but also make reparation to the public for the injury it had sustained.

This would likewise answer every purpose of terror for the prevention of crimes. It is well known, that the loss of liberty is, with the generality of minds, an object of greater horror than death. To be shut up within the gloomy walls of a dungeon—to be exercised with hard labour and unknown pains—to groan in solitude, day after day—to be debarred forever from the light of the sun and the cheerful converse of men—this would strike the mind with more awe than all the engines of torture which ever tyranny and bloody persecution invented.

To condemn criminals to work in the public view, is a political solecism. It blunts the sense of shame in the culprits, and prepares them for every act of daring villainy. It hardens the minds of spectators; familiarizes them with misery; and thus sows the seeds of every vice.

With respect, then, to defence and the prevention of crimes, close imprisonment seems the most unexceptionable mode: and this answers to that care, which society ought to take to obviate infection from a pestilential disease.

But this is not all: the criminal may be reformed. Of the practicability of this, I have no doubt. Moral disorders have their remedies, as well as bodily; and the healing art, founded on proper principles, is certainly as capable of being reduced to a science, in the one case, as in the other. The soul and body, though very different substances, are plainly alike in this, that they are subject to culture, and may be altered and amended by proper modes of treatment.

(To be continued.)

FOR THE AMERICAN MUSEUM.

Exports from the port of Philadelphia, from March 1784 to October 1785.

	1784.	1785.
Feet of boards, Planks and scantling,	3,545,508	1,802,064
Pieces of do.	28,446	15,715
Shingles,	9,195,119	3,694,945
Staves and heading,	4,013,808	2,632,366
Hoops,	95,845	89,620
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	1784.	1785.
Tons of logwood,	163	119
Pieces of do.	12	700
Tons braziletto,	4 $\frac{1}{2}$	70
Feet of mahogany,	3,117	4,819
Logs of do.	337	119
Planks of do.	19	
Pieces of do.	1,469	3,385
Tons of fustic,	31 $\frac{1}{2}$	44
Pieces of do.	24	
Logs of do.	59	
Tons of lignumvitæ,	31	67 $\frac{1}{2}$
Pieces of do.	437	160
Tons of ebony,	2	
Tons of box,	2	
Pieces of do.		278
Logs of walnut,	7	271
Feet of do.	320	
Pieces of do.	8	
Logs of cedar,	118	
Pieces of do.	500	103
Tons of dyewood,	36	
Tons of timber,	390	
Tons of saffrafras,		75
Oars,	2,841	846
Handspikes,	794	2,181
Pipes of wine,	517	411
Hhds. of do.	373	110
Tierces,	102	39
Quarter casks,	953	53
Hampers,	38	2
Cases,	1,010	601
Pipes of brandy,	131	263
Hhds. of do.	13	113
Tierces of do.	28	25
Barrels of do.	13	40
Kegs of do.	226	337
Hhds. of rum,	2,837	900
Tierces of do.	225	85
Barrels of do.	40	42
Casks of gin,	88	117
Ankers of do.	110	17
Hampers of do.	50	10
Cases of do.	3,543	2,329
Hhds. of porter and beer,	127	38
Tierces of do.		59
Barrels of do.	391	84
Hhds. of cider and vinegar,	28	33
Barrels of do.	742	560
Hhds. of loaf sugar,	136	59
Tierces of do.	272	2
Barrels of do.	84	36
Hhds. muscovado sugar,	897	323
Tierces of do.	125	17
Barrels of do.	2,320	523

	1784.	1785.
Boxes of do.	1,815	193
Chests of tea,	771	278
Half chests of tea,	9	13
Quarter chests,	61	9
Boxes,	193	9
Tierces of coffee,	6	24
Barrels of do.	231	96
Bags of do.	82	12
Boxes of chocolate,	51	84
Bls. of flour, middlings, and ship stuff,	207,937	166,530
Hhds. melasses	822	253
Tierces of do.	35	7
Barrels of bread,	20,895	24,316
Bags of do.	144	459
Kegs of do.	32,245	25,419
Hhds. of Indian corn,	1,908	3,341
Barrels of do.	1,025	102
Bushels of do.	51,689	107,890
Bushels of wheat,	28,289	23,640
Hhds. pease,	52	32
Barrels of do.	40	115
Hhds. Indian meal,	382	439
Barrels of do.	1,386	4,915
Barrels of rye meal,	54	168
Hhds. of oats.	466	269
Bushels of do.	2,185	2,185
Hhds. tobacco,	17,681	4,138
Casks flaxseed,	11,813	2,669
Casks ginseng,	232	37
Barrels of do.	105	12
Barrels of bees' wax,	273	34
Casks of indigo,	23	41
Bales of cotton,	42	13
Bundles of leather,	126	110
Barrels hair powder,	42	13
Barrels starch,	154	23
Hhds. of snuff,	31	9
Barrels of do.	215	115
Boxes of do.	73	13
Hhds. lime,	185	183
Casks pot ash,	65	104
Hhds. of tanners' bark,	112	168
Barrels naval stores,	19,883	20,097
Hhds. furs and skins,	56	155
Tierces of do.	16	5
Cases of do.	136	34
Bundles of do.		10
Tons of hemp,	47	5
Tons of oakum,	27	1
Bushels of coals,		1,620
Coils of cordage,	2,205	84
Tons do.	581	13
Pieces of do.		157

	1784.	1785.
Cables,	61	4
Anchors,	78	5
Boxes soap,	298	1,745
Boxes of candles,	236	581
Bales of pimento,	27	32
Tierces of do.	48	64
Barrels of do.	15	23
Barrels of cocoa,	120	14
Tierces rice,	1,951	4,347
Casks hams,	294	246
Hhds. of salt,	166	112
Barrels of do.	30	162
Busbels of do.	20,725	19,848
Barrels of oil,	242	178
Boxes of sweet oil,	83	131
Barrels beef and pork,	1,860	1,373
Tubs of do.	133	48
Hhds. fish,	149	288
Barrels of do.	4,495	3,188
Kegs of sturgeon,	88	267
Kegs of butter,	212	342
Barrels of lard,	18	29
Kegs of do.	293	281
Tierces of tallow,	26	6
Kegs of do.	252	
Boxes of lemons,	433	96
Barrels of potatoes and apples,	5,762	1,611
Barrels of onions,	337	99
Busbels of do.	200	6,791
Ropes of do.	61,858	44,686
Tierces of nuts,	46	76
Barrels of do.	42	3
Bags of do.	58	20
Casks sarsaparilla,	3	15
Barrels of do.		19
Tierces seneca root,	28	
Barrels of do.	8	
Barrels of ginger,	223	14
Bags of do.	73	524
Hhds. ironmongery,	102	2
Casks of do.	441	139
Boxes of do.	34	15
Bundles of do.	45	168
Kegs of do.	102	151
Pieces of do.	972	3,196
Bars of iron,	2,364	7,543
Tons of bar iron,	632	433
Pigs of iron,	372	11
Tons of pig iron,	146	23
Tons of steel,	12	20
Bundles do.	21	46
Faggots of do.	31	37
Bars of do.	409	16

	1784.	1785.
Boxes of do.	5	
Tubs of do.	50	
Sheets of copper,	18	68
Cakes of do.	534	
Copper stills,	46	87
Smiths' anvils,		18
Casks of paint,	23	3
Kegs of do.	554	83
Riding carriages,	72	73
Waggon,	2	6
Dutch fans,	59	
Dozens of Windsor chairs,	329	303
Shooks,	3,438	1,355
Bricks,	722,409	656,533
Rheams of paper,	2,997	590
Pounds of hams,	2,000	
Hhds. of bran and shorts,	316	40
Tierces of do.	110	10
Busbels of do.	16	50
Hhds of dye stuff,	124	
Tierces of do.	10	
Trunnels,	30,780	
Trufs hoops,		9
Nests of tubs,		12
Pounds of whalebone,	2,700	
Bundles of do.	10	
Mafts,	20	
Pipes merchandize, (contents unknown.)	35	1
Hhds. of do.	575	767
Casks of do.	1,172	624
Tierces of do.	192	218
Quarter casks of do.	143	5
Barrels of do.	983	518
Kegs of do.	1,402	447
Cases of do.	1,223	613
Bales of do.	1,927	657
Crates of do.	710	143
Trunks of do.	780	301
Chests of do.	425	102
Boxes of do.	3,426	1,559
Packages of do.	1,947	901
Hampers of do.	388	8
Baskets of do.	83	316
Bundles of do.	350	71
Bags of do.	689	326
Bolts of canvas,	202	58
Bolts of duck,	73	174
Carts,	3	
Drays,	1	
Barrels of barley,	600	

FREDERICK PHILE, naval officer.

Philadelphia, Nov. 28, 1785.

## AMERICAN SPECTATOR.

NUMBER XII.

"Self-love but serves the virtuous mind  
to wake,

As the small pebble stirs the peaceful  
lake;

The centre mov'd, a circle strait suc-  
ceeds,

Another still, and still another spreads;

Friend, parent, neighbour, first it will  
embrace;

Its country next; and next all human  
race;

More and more wide, th' overflowings  
of the mind

Take ev'ry creature in, of ev'ry kind;  
Earth smiles around with boundless  
bounty blest,

And heav'n beholds its image in its  
breast."

THE words, local attachment, and partial prejudices, have had such a peal rung upon them, that they now form the most uncertain and confused sound imaginable: but so far as they are understood with any precision, they convey an idea that is almost universally reprobated—with how much reason will appear, when it is considered, that very few of the human race are without those attachments and prejudices; and if they generally were, the condition of humanity would be altered infinitely for the worse.

The truth is, those attachments are interwoven in the very texture of our natures, by the author of existence; and serve the most valuable and important purposes: to these we are indebted for the noblest exertions of the human mind, and they prove the spring of the finest enjoyments of life.

There are but few minds so capaciously formed, as to embrace the interests of a large community, in such manner as to enter into all their enjoyments and distresses, with those lively sensations, which sympathy excites for a friend, a family, or a neighbourhood. It is generally true, that in proportion to the expansion of what is called the philanthropic principle, in the same proportion it is faint and inoperative: and a person, totally destitute of local and

partial attachments, will want the *amor patriæ*, in the best sense of the words.

It is not intended, by these remarks, to advocate a contracted and selfish principle: they are not designed to sanction that local policy, which shuts up the best affections of the heart, and confines every benevolent wish, to the spot where we were born, or to the particular circle, with which we happen to be more immediately connected. They are designed to abate that ardour of spirit, which proscribes all partialities and predilections, however justifiable: for we deceive ourselves, by supposing that these attachments can be annihilated, or that it would serve any valuable purpose in life, if they could.

As in the general administration of human affairs, the best interest of society is promoted by every individual's pursuing, with steadiness and perseverance, his own particular advantage, in conformity to the laws—so the great objects of patriotism are most essentially advanced, by the attachments which are discovered by every person, to the state, the county, the town, the neighbourhood, the family, &c. with which he is more immediately connected—this is nature, reason, and common sense.

NUMBER XIII.

IF some persons be prevented from acquiring useful knowledge, by their intellectual incapacity: there are others, who, possessing talents, fail of important attainments, by wearing away their time in trivial studies. A person generally supposes he gives a satisfactory account of employing himself, when he can say, he has been engaged in reading. He may, however, deceive himself, as well as others, in this respect. It is not more common, or more disagreeable, to find men deficient in their ideas, from a neglect of books, than it is to observe them bloated with false or frivolous notions, by an injudicious choice of authors. An acquaintance of mine, who is celebrated for his literary taste and ingenuity, invited me, the other morning, to look at his library, which is said to be an excellent one. If novelty give a claim

to merit, my friend deserves great praise for his collection of books: for he certainly has filled his shelves with such performances, as scarcely any man but himself would ever think of purchasing. After expatiating upon a variety of authors I had never heard of, and a still greater number I had never read, he told me he had taken immense pains to ascertain every minute circumstance relative to the building of Noah's ark. No history, either sacred or profane, that threw any light upon that interesting subject, had escaped his notice. "It is," he said, "to be regretted, that the particulars, of that celebrated work of antiquity, are not more generally known." The vast delight he had found in his researches, he assured me, were not to be described. As I considered myself uselessly employed in hearing his descriptions, my readers will make the same remark, if this essay communicate a conversation so unimportant. My friend informed me of many other equally curious discoveries or attainments—and his pride seemed to consist in knowing, what none of his acquaintance knew, or had any inclination to know.

The design of reading, is not so much to increase the quantity of our knowledge, as the quality and utility of it. Men of leisure, who have patience of investigation, may, perhaps, employ themselves in useless enquiries, without producing any hurtful effects: indeed they may happen to strike upon some discovery from which benefit will result. But where such an ardour of curiosity prevails, as to induce people to researches, from which no practical advantage is derived, it disqualifies them for active pursuits in life.

It should be an established rule with every person who reads, to enquire of himself, when he lays aside his book, whether he have gained any ideas at all, and whether they be just and useful. To read, and yet to acquire no ideas, is, at any rate, a destruction of time: but the mere loss of time is not so pernicious, as to catch sentiments that are fallacious or trifling.

## NUMBER XIV.

*"When a man doth think of any thing that is past, he looketh down upon the ground; but when he thinketh of something that is to come, he looketh up towards the heavens."*

THE lively image, we form of approaching pleasures, constitutes one of the most sublime sources of human felicity. There is scarcely a man in the universe, in the vigour of life, whose heart is not often exhilarated with the hopes of seeing better days. Nature has provided the charms of anticipation, to console us under the pressure of past misfortunes, and to stimulate us into new efforts. It exonerates part of the load we should otherwise bear from actual evils; and relieves the painful impressions, that are apt to be excited, upon a retrospective view of our affairs.

No man—however pure and elevated his principles—however prudent and fortunate his conduct—can look back on the different stages of his existence, without some sensations of disapprobation and sorrow. His reflexions can never produce such a degree of approbation and rapture, as to afford a permanent and infallible security against the assaults of a vexatious or a melancholy spirit. The reflexions, even of a good man, cannot alone infuse ardour and transport into the soul. He must imagine, as well as reflect. A young man bows down his head, when he thinks of what is past; and elevates it, when he looks into future scenes. An old man ceases to feel pleasure in what is before him: he is dissatisfied with what is past: and his head is perpetually bowed down.

Old men, as well as others, may derive consolation from anticipating the happiness of a future state of existence. But it is the design of this discussion only to treat of anticipation, as a natural operation of the mind; and to suggest how far superior its pleasures generally are to those of reflexion. It would be well for men to attend more closely to the structure of their mental qualities; and to bring themselves into such habits of contemplation, as will render old

age less insupportable than most men find it.

The reflexions that follow a life devoted to the cause of honour and virtue, are no doubt a source of some felicity. It is worthy the pursuit of every person, if it had no other advantage than what results merely from reflecting on it. But the constitution of our nature is such that our lively, transporting pleasures, must proceed from anticipation. Old men gain, by an attachment to certain habits, part of what they lose in the diminished vigour of their anticipations. It is therefore of importance that all men should form such habits, as will not be unworthy a rational being in the last periods of his continuance on earth; and such as will probably best assimilate to that purer state of existence, of which, as the doctrines of our religion inform us, all good men will participate.

## THE POLITICIAN.

NUMBER XI.

*New York, October 21, 1789.*

**T**HERE prevails an opinion, even among sensible politicians, that men are only obedient to government from compulsion. If fear of punishment, say they, be removed, there will no longer be any obedience to the laws. Whether this consequence would follow to such a degree, that, upon the removal of penal laws, government would be dissolved, need not be brought into discussion. Certain, however, it is, that many useful virtuous citizens pass through life, without ever feeling any emotions of such a fear. Their obedience therefore is to be ascribed to other causes. Perhaps habit constitutes the most powerful one. Men are accustomed to perform duties without a repetition of the motives which first stimulated them; and they learn to sustain burdens and sacrifices without opposition or complaint. Obedience, resulting from such causes, has a preference over that, which is produced by penalties. It costs the government less, and is a demonstration, that the people love and regard the laws.

In a well-regulated community, it will be found that the orderly conduct of the citizens becomes a matter of general consent. It is understood and expected among the inhabitants, that certain rules of decorum, with respect to behaviour—and a steady, peaceable observance of the laws, should be deemed requisite in obtaining weight and popularity of character. When a government has been long established, such regulations will introduce themselves as a matter of course, and will contribute to relieve the magistrate from many painful acts of duty. But in the first organization of government, the friends of good order and virtue should discover a peculiar degree of care and vigilance. Otherwise, the people will early form habits of disobedience to the laws, and disrespect for the magistrates. I have before discussed points something like these, in some of my speculations\*, which were principally confined to the subject of smuggling. In those essays I dwelt largely upon the advantage of associations; and pointed out how far they would prove efficacious, in giving the revenue laws a favourable introduction.

I am inclined to imagine that the people are now so opposed to the fraudulent practice of smuggling, that few individuals will dare risk the attempt. Indeed I should feel a strong degree of security that the revenue would be honestly collected, were not the ports of entry so numerous and scattered, as to increase the temptation to that practice, by lessening the difficulty and hazard. Those persons, who live in the vicinity of the little ports, will do well to reflect, that they hold their advantages only in a state of probation. If they discover an honest indignation against every attempt to defraud the revenue, and give equal demonstrations of integrity, with the inhabitants of larger ports, it is not improbable they may be long indulged with the present accommodating arrangements. These peo-

NOTE.

\* See Vol. V. page 61, 130.

ple would likewise do well to reflect, that, it was with difficulty, congress were prevailed on to consent to the establishment of such various ports of entry; as it was predicted, that the product of the revenue would be endangered by the indulgence. If therefore the anticipations of those members, who objected to the plan, should prove true, it will no doubt induce congress to make alterations in the system, less adapted to the general convenience of the citizens. In whatever light the subject be viewed, there result the strongest arguments in favour of watching carefully over the revenue, that it may prove so productive, as not to defeat the purpose of the present lenient regulations.

The inhabitants of populous towns are more readily formed into habits of punctuality and honour, than those in smaller places, where credit and character are less essential to prosperity. It therefore happens, that the mean, dishonourable practice of smuggling finds more countenance in small than large ports. But the inhabitants in general, who derive no benefit from the illicit gains, should contemplate well the inconvenience to which they will be exposed, by acquiescing in so pernicious and disgraceful a practice. It promotes the interest of a few unworthy individuals at the expense of the honest, industrious part of the community. For, if the government find the sources of the revenue, already in operation, inadequate to the public expenditure, new channels of supply must be opened. The people, by conniving at frauds in the collection of the imposts, are giving themselves no relief, but are in fact increasing their own burdens.

Some men have such a false taste in morals, as to feel no remorse at practising knavery against the government. There is a seducing kind of fallacy in this idea. The reason it is not generally exploded, and public knaves treated with the same contempt and abhorrence as private, proceeds from the injury not being so striking and apparent. Men do not so readily discern the inconvenience, as to complain of the injustice. All

kinds of knavery, however, are a public dishonour and detriment; and all good men should make a common cause in preventing and punishing it in all shapes and degrees.

In the present state of our government, we cannot depend on the penal force of the laws alone. Virtuous citizens should have an understanding with each other, and make it a point of honour and ambition to establish a fair collection of the revenue.

When a just and honourable practice has been a few months or years observed, men will annex ideas of infamy to every act of fraud committed against the public treasury. The prosperity of society depends more than is usually imagined on the honest habits of the people. There is such a connexion between different virtues, that when one prevails, it cherishes and promotes many others. Honesty will prove favourable to economy; and by paying punctually what is demanded, there is less reason to expect an accumulation of demands. Virtuous and discerning men must therefore rejoice to find a spirit of honour and punctuality existing in all transactions relative to the public treasury. Nothing will more effectually contribute to this object, than good examples and a general sentiment of disapprobation, against every species of fraud or collusion that is discovered.

#### NUMBER XI.

"The diversity of interests in the united states, under a wise government, will prove the cement of the union."

**F**ORMERLY, it was the policy of Great Britain to disseminate the idea, that the several colonies were too much divided by religion, manners, and customs—by different interests, and prejudices, more obstinate than interest, to assimilate and form a government of their own. It is not remarkable, that Britain should cherish and diffuse an opinion so favourable to her power. And though we have reason to lament, we have none to wonder at, the degree of success, which attended her truly maternal endeavours. The intercourse of the colonies with her was much greater

than with one another. It is known that people are very susceptible of the opinions of those with whom they have dealings. Our dealings were with Britain almost exclusively: and we adopted many of her favourite doctrines, with a docility and confidence, which, in fact, her conduct was calculated to inspire. The leading men, who gave a tone to the public sentiment in this country, were Britons, or colonists, as ardently attached, as Britons themselves, to the connexion with the mother country. There was an apparent utility in this error, which not only made it plausible, but stifled enquiry. Indeed the subject, at that time, would better stand the test of disquisition than at present. The colonies were filling with new people, who were so far from having adopted the habits and manners of the more ancient settlements, that they had not sufficiently assimilated to one another, to assume a national character.

But it is unnecessary to enumerate all the causes, which concurred to produce in the colonists a spirit of mutual alienation and distrust. It is not to be doubted, that, in a long course of time, the product of this cursed seed would have been abundant. With infinite mischiefs, the war brought this good, it blasted its vegetation. However, some of these poisonous plants still infest our fields; and are mingled with our harvests.

When we express our surprise, that these repulsive prejudices continue to exist, we are desired to attend to the facts, which it is pretended will render them perpetual.

It is asserted, that there is, at this day, so great a diversity between the different states, in point of religion, manners, habits, and interests, as to render the administration of a general government inconvenient, and perhaps impracticable. Certainly this doctrine has not novelty to recommend it. For, ever since the jealousy of Britain adopted the maxim, divide and govern, it has been inculcated by her missionaries and profelytes, with all imaginable zeal and solemnity.

Many appeal to the supposed fact, that the eastern and southern states have opposite interests. Undoubtedly, a diversity of interests is one of the most fruitful sources of contention, and hatred. Too much stress, however, is generally laid upon it. For such interests though different are not always repugnant. The great modern improvement in government, is, to leave individuals at liberty to seek their advantage their own way—partial to none, but protecting all. We cannot subdivide a society sufficiently to avoid this supposed diversity. The smallest will be found to comprehend jarring interests; and to be formed by a congeries of heterogeneous and repulsive materials, which, merely in consequence of being accumulated, tend to fermentation and dissolution. Indeed, we shall perceive that the interest of each individual is exclusive of that of all others, until government combines them, and makes it the advantage of each one to advance the prosperity of the whole.

Uniformity of faith is an useless chimera. Uniformity of interests is equally so. Diversity in both produces discussion. Men respect one another's opinions, and become liberal: they enquire for and perhaps find truth. The tendency is, to rouse them from an indolent neglect of public business, and to check the natural proneness of all parties to excess.

It is very certain that the employments of the southern and eastern states are different: but it is denied that their interests are incompatible. If the wealth and power of one do not tend to make the other weak and poor, it is difficult to conceive, why they should be mutually jealous. Admitting the idea of separate and hostile powers, the aggrandisement of one state might well be alarming to her neighbours. But, thanks to the good sense of our countrymen, the new constitution has banished a principle of state policy which should make a patriot shiver with horror. In every other respect, each has an interest in the prosperity of the whole. If rice and indigo produce wealth, the

people and the taxable property are increased. The consumption of dutied articles increases. The New Hampshire man is as much relieved and benefited as if the tax were raised from his next county. The navigation and fishery of the states will furnish the means of a navy, to protect the export of the staple articles.

England and France are rivals in trade, as well as power, because each endeavours to supplant the other, in the sale of the like commodities. England would excel France in the silk manufacture. And France endeavours to beat her rival out of the woollen and hardware branches. Their vindictive regulations have mutually injured each other infinitely more than either has benefited herself. But what foundation is there for such a competition in America? Virginia raises tobacco. New England never can become her competitor in that culture. The rice, indigo, and cotton are confined by nature to the more southern states. The culture of corn admits of no rivalry. The consumers will grow up to the market. For the human species will increase in every country, in proportion to the regular means of subsistence.

A man, who should attempt to sow jealousy among the New England states, or between Pennsylvania and New Jersey, by alleging that they have separate interests, would certainly be laughed at. His success would not be sufficiently feared to make him detested. Yet these are manufacturing states: and in every market, their people are contending for a preference. These are the states, whom diversity of interests should divide. The market may be overstocked with fish, oil, or lumber. This will affect the dealers in those articles. But how can it affect the sale of tobacco?

The conclusion is, that no large country in the world is so little divided by opposite interests. The eastern and southern states are necessary to one another: and nature has interposed to forbid their becoming commercial rivals. What one raises, the other wants: and when one prospers, all will partake. If the great

staples should fail, navigation would decline. Should our own seamen and shipping be diminished, the staple states might, and, in case of an European war, certainly would want a conveyance for their valuable exports to the market. In peace and war, their trade would be merely passive: the markets and purchasers would be chosen for them; and they would not be in a condition to seek the best for themselves. This is evinced by the great success and rapid growth of our East India trade. By means of possessing shipping, some of the states have sought, in the extremities of the earth, new markets for the sale of their butter and salted provisions, which would never have sought them.

Without violent evidence, a patriot should not admit, that the interests of the southern and eastern parts of the union are opposite. It will require some reflexion to suppress his wonder, that, not only without evidence, but against the most palpable, it ever has been, the creed of the country. It is time to think more justly, and more rationally, which is the same thing. The internal commerce of our country is the most to be cherished. It affords the quickest returns: and the profit is not divided, as that of foreign trade is, with strangers. We ought to look forward with pleasure to the rapid extension of our home market, already vast, and soon to become a world of our own.

It appears then that no political evil is to be apprehended from the pretended diversity of southern and eastern interests. It will be found, that there is as little to be apprehended from other supposed causes of division. The universal freedom in religious matters, which is not only allowed by the government, but incorporated into the constitutions of the states, has rendered the people of this country less liable to discord, on that account, than any other nation. The diversity of manners and customs is becoming less every day. The national government will contribute to hasten this progress, and to fix a standard for manners and language. The commercial intercourse of the states is

increasing. Nothing unites men more than a concurrence in common sentiments and objects of pursuit. Every American holds liberty nearest his heart; and depends on the aid of every other American to defend it. There is no country, where the people are so well agreed in their first maxims, or so deeply impressed with a sense of the importance of them.

If we consider the state of some of the most orderly governments in the world, we shall find that they are much less homogeneous than our own. France is actually divided into several distinct provinces, and these are still further divided by distinct laws and customs, and even by a different language. We are better acquainted with the British kingdoms. If the diversity in question be incompatible with a common government, then the prosperous state of that country will prove that there is no such diversity: yet the fact is, that the narrow territories of Britain and Ireland are inhabited by a people, in different stages of civilization—who speak several different languages—who glory in the victories obtained by their ancestors, when mutually hostile—and whose remembrance of former injuries is embittered by mutual scorn and national hatred. Till lately their interests have been sacrificed to commercial monopolies, and the rights, as men [of a large proportion of the inhabitants of the latter island,] abridged by a policy which continued to be jealous, after it had ceased to be vindictive. Their customs, manners, and principles of government, and religion, are, apparently, the least likely to assimilate together. The Scotch highlanders, the people of the isles, the Welch, the wild\* Irish, and the Eng-

## NOTE.

\* *What can this writer mean by this opprobrious, this ill-founded, this illiberal epithet? Wild, applied to nations, means savage, barbarous, uncivilized: and can this writer be so uninformed as to suppose these terms applicable to any part of the nation he has thus stigmatized? If he draw his information from that contemptible puppy, Richard Twiss, he*

lish, the oppressed catholics, the persecuted Jacobites, the dissenters, and episcopalians, are surely more unfit to become one people, than the citizens of the southern and northern states. Yet all these people are approximating: and it is a question, whether, in a course of time, not very remote, there will remain any traces of discrimination. That event is of the less importance, as in fact, with all the supposed diversity of interests and opinions, that kingdom is one of the most prosperous and best governed of any in the world. It is certain, that it has been believed in that country, and many seemed to derive a malignant pleasure from the belief, that the people of America, though independent, were so unfortunately circumstanced that they would not govern themselves.

If we did not know that the passions and prejudices of men make them blind to the most obvious truths, we should wonder how Englishmen could be duped by an hypothesis, which is so abundantly refuted by their own experience. If the Americans cannot preserve their national government, it is not because they are too unlike to assimilate, or that they want the acuteness and vigour of mind to perceive and establish the principles of a wise government. It is because habit, which is nature to an enlightened people, and is more, is necessity to an ignorant one, has not acquired its ordinary authority over the mind. We have been accustomed to distinct, independent governments. We have not been used to think nationally—to consider ourselves as an indivisible whole: other nations reverence the antiquity of their institutions—even those,

## NOTE.

*may possibly find some faint shadow for his asperion: but if he consult Young, Campbell, and other enlightened foreigners, who have written on the affairs of that long-misrepresented country, he will discover his error—he will blush for the insinuation he has unguardedly thrown out—and if he possess any degree of candour, he will not hesitate to apologize for it.—C.*

which are oppressive, are borne without repining and almost without pain—because they are used to bear them: the neck, grown callous, is no longer galled with the yoke. Antiquity and state craft have involved the powers and principles of government in mystery. The veneration of the public is heightened by obscurity; and though a magistrate, who should usurp power, would probably be ruined, yet opposition to lawful authority would strike the people with horror.

In this country, things are on a different footing. We have seen the beginning of our government. We have demolished one, and set up another; and we think without terror of the process. It has neither antiquity, nor mystery. Instead of being protected, almost every good man has aided in propping a tottering authority. He has felt the weight of his individual strength and counsels. Government has leaned upon the people; and a wise and virtuous people have adopted a constitution worthy of themselves. Already it has procured us the respect of Europe. Let us learn to reverence it as the glory and safeguard of our country. Every people has a partial fondness for its own country. National pride and prejudice are found to be as strong, and unchangeable in favour of the most wretched territory, as of the most fertile and salubrious.

Though nature have covered the earth with barrenness, and the air with pestilence, and though society be still more cursed with despotism, the people will resent reflexions on their country, as the cruelest of all insults; and will consider exile from it, as the most deplorable of all misfortunes. How well then should a people love their country, which they govern and nature favours! Reason and time will concur in making the Americans reverence and love their government. Before this shall be effected, the danger to the national government will not spring from the diversity of manners, customs and interests. Almost every event of our history has contributed something to dispose the public mind to enthusiasm.

The ruin of most republics has been caused by fits of honest frenzy, during which they destroy the pillars of their own security. The more diverse and hostile the interests and opinions of the people are, the less are they all liable, at the same moment, to the agency of this cause. For in this case, the torrent of enthusiasm would be confined within the channel which it might first take. The ray, in passing through another medium, would be refracted, and finally lost. Opposite and equal forces would destroy each other. But our people reason and act so nearly alike, that they will be heated at the same moment. They are all conductors for the electrical fluid, which passes so unaccountably through the mind, and communicates so intense an heat in its passage.

It is not intended to deduce from hence, that the national government will not endure. It is merely to expose the fallacy of the opinion, that we are too unlike, and too much divided in point of interests, to maintain one national government. This opinion has long been painful to the patriotism of many sensible men.

It is equally to be hoped that the great extent of the country, the good sense of the people, which is every day more and more enlightened by science, and the wise and prosperous administration of the government, will be found sufficient to give it stability.



*On the salutary effects of distress.*

WHOEVER contemplates the various calamities that fill the world, and the still more numerous avenues, by which we are exposed to distress, will be deeply affected with a sense of the misery of man. In this survey, we need not search for remote and distant evils; we need not crowd our imaginations with the horrors of war—the progress of armies—or the desolation of states. In the most familiar walks of life, we may meet with miseries, at which humanity must bleed—scenes of distress lie open on every side—in every quarter we hear the groans of the dying, and lamentations for the dead. In the mass

of mankind, we can scarcely select an individual, in whose bosom there does not rankle unpublished griefs: and could we look into the hearts of the most tranquil, we should often find them a prey to unquiet regrets, torn with anxiety, and bleeding with disappointment.

Retiring from this melancholy spectacle without looking any further, we might be ready to consider the world as a great nursery of disease—a vast receptacle of miseries—filled with beings, whom providence has endued with sensibilities to suffer, rather than capacities to enjoy: but to him who views the moral influence of afflictions—the evils they are intended to correct—and the benefits they import—they will appear in a very different light. He will consider them as at once the punishment of vice, and the cure of it. Sorrow is indeed the offspring of guilt—but the parent of wisdom. Stern in her aspect, and severe in her deportment, she is however sent on a message of mercy. She is destined to follow in the footsteps of Temptation; to break her enchantments; to expose her delusions; and to deliver from thralldom such as are entangled in her snares, or are sleeping in her arms. Whoever surveys the course of his past life, with a view to remark the false steps he has taken in it, will find, that, as they have proceeded from indiscretion, they have been recalled by distress.

To every object, our attachment is proportioned to the pleasures we have received, or expect to receive from it: and the passion will continue to be cherished, as long as the recollection of the objects calls up ideas of pleasure rather than of pain. Now every vicious pursuit is founded in indulgence, and is guided by impulse. To the licentious and abandoned, therefore, there is no prospect of the termination of their vices, till, by the actual experience of the miseries they inflict, they convey to the mind, more sentiments of aversion than of love. From that moment, the enchantment is dispelled—the false colours are stripped off—and they will be regarded as specious deformities, and real dangers. Multitudes, who could never be persuaded by

the calls of interest, or the voice of conviction, to restrain the licence of their passions, and abandon their censurable pursuits, have been reclaimed by the lash of adversity. The decays of health—the desertion of friends—and the neglect of the world, have not unfrequently softened those hard spirits to whom the charms of virtue have been displayed in vain.

Nor is sorrow less effectual in the correction of foibles, than the extinction of vice. Cleander, in other respects a man of virtue and honour, had, from his infancy, accustomed himself to the unbounded indulgence of his tongue. Upon all occasions, he trod upon the very brink of decorum. A total stranger to the delicacy of friendship, which generally hides the faults it cannot correct—his ridicule was turned on the imperfections of his friends and his enemies, with indiscriminate severity. The splendor of distinguished virtue, which casts at a distance the reproaches of the world, and almost sanctifies the blemishes of an illustrious character, exempted no foibles from the scourge of Cleander; but rather quickened his acuteness to remark, and his asperity to expose them, as it furnished a display of his penetration, in discovering imperfections, where there appeared to the world nothing but unmingled excellence. It was, indeed, his chief delight to remark the shades of a brilliant character, and to pourtray, with exactness, the secret gradations of excellence, by which it fell short of perfection: yet in Cleander, this conduct by no means sprang from the envy of superior worth, or the malignant desire of degrading every one to his own level. He possessed the magnanimity of a virtuous mind; and disdained to lessen his inferiority by any other means than that of honest emulation. It had its basis in a taste for ridicule, and the pride of wit. This deportment could not fail to issue in perplexity and distress. His enemies considered him as a kind of beast of prey, a savage of the desert, whom they were authorised to wound by every weapon of offence, some by open defamation, and some by poisoned arrows in the dark.

His friends began to look upon him with alienation and distrust, esteeming their characters too sacred to be suspended for the sport of an individual, on the breezy point of levity and wit. His appearance was a signal for general complaint: and he could scarcely enter into company, hoping to enjoy the unmingled pleasures of social converse, but he had innumerable jealousies to allay, and misunderstandings to set right. He was every where received with marks of disgust; met with resentment, for which he could not account; and was every day obliquely insulted, for careless strokes of satire, of which he retained no recollection. Wherever he turned himself, he found his path was strewn with thorns; and that even those who admired his wit, secretly vilified his character, and shrunk from his acquaintance. His scars began to bleed on every side: his reputation was tarnished: his fairest prospects were blasted: and Cleander at length awoke from his delusion, convinced, when it was too late, of a lesson he had often been taught in vain, "that the attachments of friendship, and the tranquility of life, are too valuable to be sacrificed to a blaze of momentary admiration."

A consideration of the benefit of afflictions should teach us to bear them patiently, when they fall to our lot; and to be thankful to heaven, for having planted such barriers around us, to restrain the exuberance of our follies, and our crimes.

Let these sacred fences be removed—exempt the ambitious from disappointment, and the guilty from remorse—let luxury go unattended with disease—and indiscretion lead us into no embarrassments or distresses—our vices would range without control, and the impetuosity of our passions have no bounds—every family would be filled with strife—every nation with carnage—and a deluge of calamities would break in upon us, which would produce more misery in a year, than is inflicted by the hand of providence in the lapse of ages.

*New York, December 5, 1789.*

*African magnanimity.*

WITH respect to noble sentiments, and manly virtues, there have been numerous instances among the blacks, which would do honour to the most civilized and dignified nations. We shall just mention one of this sort—a striking instance of friendship, fortitude, and hospitality, such as, perhaps, is not in many cases to be exceeded in the history of mankind. In captain Seagrave's account of his voyage to Guinea, he relates that a New England sloop, trading there in 1752, left its second mate, William Murray, sick on shore, and sailed without him: Murray was at the house of a black, named Cudjo, with whom he had contracted an acquaintance during their trade. He recovered: and the sloop being gone, he continued with his black friend, until some other opportunity should offer for his getting home. In the mean while, a Dutch ship came into the road; and some of the blacks going on board her, were treacherously seized, and carried off as slaves. Their relations and friends, transported with sudden rage, ran to the house of Cudjo, to take revenge, by killing Murray. Cudjo stopped them at the door, and demanded what they wanted? "the white men," said they, "have carried away our brothers and sons: and we will kill all white men: give us the white man, that you keep in your house: for we will kill him." "Nay," said Cudjo; "the white men, that carried away your brothers, are bad men: kill them, when you can catch them: but this white man is a good man: and you must not kill him." "But he is a white man," they cried, "the white men are all bad: we will kill them all." "Nay," says he, "you must not kill a man that has done no harm, only for being white: this man is my friend: my house is his fort; and I am his soldier; you must kill me, before you can kill him: what good man will ever come again under my roof, if I let my floor be stained with a good man's blood?"—The negroes, seeing his resolution, and being convinced by his dis-

course, that they were wrong, went away ashamed. In a few days, Murray ventured abroad again with Cudjo ; when several of them took him by the hand ; and told him they were glad they had not killed him ; for as he was a good (meaning an innocent) man, their god would have been angry, and would have spoiled their fishing. " I relate this," says captain Seagrave, to shew, that some among these black people, have a strong sense of justice and honour, and that even the most brutal among them, are capable of feeling the force of reason, and of being influenced by a fear of God (if the knowledge of the true God should be introduced among them) since even the fear of a false god, when their rage subsided, was not without its good effect."

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*Singular circumstances.*

**I**N 1747, a man was broken alive on the wheel at Orleans, for a highway robbery : and not having friends to bury his body, when the executioner concluded he was dead, he gave him to a surgeon, who had him carried to his anatomical theatre, as a subject to lecture on. The thighs, legs, and arms, of this unhappy wretch, had been broken ; yet, on the surgeon's coming to examine him, he found him reviving ; and, by the application of proper cordials, he was soon brought to his speech.

The surgeon and his pupils, moved by the sufferings and solicitations of the robber, determined on attempting his cure : but he was so mangled, that his two thighs, and one of his arms, were amputated. Notwithstanding this mutilation, and the loss of blood, he recovered : and in this situation, the surgeon, by his own desire, had him conveyed in a cart 50 leagues from Orleans, where, as he said, he intended to gain his livelihood by begging.

His situation was on the road side, close by a wood : and his deplorable condition excited compassion from all who saw him. In his youth, he had served in the army : and he now passed for a soldier, who had lost his limbs by a cannon shot.

A drover, returning from market, where he had been selling cattle, was solicited by the robber for charity ; and, being moved by compassion, threw him a piece of silver. " Alas !" said the robber, " I cannot reach it—you see I have neither arms nor legs," for he had concealed his arm, which had been preserved, behind his back : " so, for the sake of heaven, put your charitable donation into my pouch."

The drover approached him : and, as he stooped to reach up the money, the sun shining, he saw a shadow on the ground, which caused him to look up ; when he perceived the arm of the beggar elevated over his head, and his hand grasping a short iron bar. He arrested the blow in its descent ; and seizing the robber, carried him to his cart, into which having thrown him, he drove off to the next town, which was very near, and brought his prisoner before a magistrate.

On searching him, a whistle was found in his pocket ; which naturally induced a suspicion, that he had accomplices in the wood : the magistrate, therefore, instantly ordered a guard to the place where the robber had been seized ; and they arrived within half an hour after the murder of the drover had been attempted.

The guard having concealed themselves behind different trees, the whistle was blown, the sound of which was remarkably shrill and loud : and another whistle was heard from under ground, three men at the same instant rising from the midst of a bushy clump of brambles, and other dwarf shrubs. The soldiers fired on them, and they fell. The bushes were searched, and a descent discovered into a cave. Here were found three young girls and a boy. The girls were kept for the offices of servants, and the purposes of lust ; the boy, scarcely 12 years of age, was son to one of the robbers. The girls in giving evidence deposed, that they had lived three years in the cave ; that they had been kept there by force from the time of their captivity ; that dead bodies were frequently carried into the cave, stripped, and buried ;

and that the old soldier was carried out every dry day; and sat by the road side for two or three hours.

On this evidence, the murdering mendicant was condemned to suffer a second execution on the wheel. As but one arm remained, it was to be broken by several strokes in several places: and a *coup de grace* being denied, he lived in tortures for near five days. When dead, his body was burned to ashes, and strewed before the winds of heaven.



#### Murder discovered.

IN the year 1689, there lived in Paris, a woman of fashion, called lady Mazel. Her house was large, and three stories high. In a small room, partitioned off from the hall, slept the valet de chambre, whose name was le Brun. On the floor up one pair of stairs, was the lady's own chamber, which was in the front of the house. The key of this chamber was usually taken out of the door, and laid on a chair, by the servant who was last with the lady; who, pulling the door after her, it shut with a spring, so that it could not be opened from without. On the second floor, slept the abbe Poulard.

On the 27th of November, being Sunday, le Brun, the valet, attended his lady to church; then went to another himself; and, after supping with a friend, went home chearful, as he had been all the afternoon.

Lady Mazel supped with the abbe Poulard as usual; and about eleven o'clock went to her chamber, where she was attended by her maids: and before they left her, le Brun came to the door, after which one of the maids laid the key of the chamber door on the chair next it. They then went out: and le Brun following them, shut the door after him. In the morning, he went to market: he then went home, and transacted his customary business. At nine o'clock, he expressed great surprise, that his lady did not get up, as she usually rose at seven. He went to his wife's lodging, which was in the neighbourhood; and told her he was

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uneasy that his lady's bell had not rung. He then went home again; and found the servants in great consternation, at hearing nothing of their lady. And when one said, he feared she had been seized with an apoplexy, le Brun said "it must be something worse: my mind misgives me: for I found the street door open last night, after all the family were in bed."

A smith being brought, the door was broken open: and le Brun entering first, ran to the bed, and after calling several times, he drew back the curtains, and said, "O! my lady is murdered!" He then went into the wardrobe: and took up the strong box, which being heavy, he said, "She has not been robbed: how is this?"

A surgeon then examined the body, which was covered with no less than fifty wounds. They found in the bed, which was full of blood, a scrap of a cravat of coarse lace, and a napkin, made into a night cap, which was bloody, and had the family mark on it: and from the wounds on the lady's hands, it appeared she had struggled hard with the murderer, which obliged him to cut the muscles before he could disengage himself.

The key of the chamber was gone from the seat by the door: but no marks of violence appeared on any of the doors: nor were there any signs of a robbery; as a large sum of money, and all the lady's jewels, were found in the strong box.

Le Brun being examined, said, that after he had left the maids on the stairs, he went down into the kitchen: he laid his hat and the key of the street door on the table; and sitting down by the fire to warm himself, he fell asleep; that he slept, as he thought, about an hour, and going to lock the street door, he found it open; that he locked it, and took the key of it to his chamber.

On trying the bloody night-cap on le Brun's head, it was found to fit him exactly: and suspicions of guilt arising, he was committed to prison. On his trial, it seemed as if the lady was murdered by some person let in by le Brun,

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for that purpose. None of the locks had been forced : and his own story of finding the street door open, was interpreted as a strong proof of his guilt ; and that he had an accomplice was inferred, because part of the cravat found in bed was discovered not to be like his : but the maids deposed they had washed such a cravat for one Berry, who had been a footman to the lady, and was turned away for robbing her.

Le Brun in his behalf had nothing to oppose to those strong circumstances, but an uniformly good character, which he had maintained during nineteen years he had served his lady ; and that he was generally esteemed a good husband, a good father, and a good servant. It was therefore resolved to put him to torture, which was done with such severity, that he died the week after, of the hurts he had received, declaring his innocence to the last.

About a month after, notice was sent from the postoff of Sens, that a dealer in horses had lately set up there, by the name of John Garlet, but his true name was found to be Berry, and that he had been a footman in Paris. In consequence of this he was taken up. On searching him, a gold watch was found in his possession, which proved to be lady Mazel's. Being brought to Paris, a person swore to seeing him go out of lady Mazel's, the night she was killed : and a barber swore to shaving him the next morning. On observing his hands very much scratched, Berry said he had been killing a cat.

On these circumstances, he was condemned to be put to torture. On being tortured, he confessed, he and le Brun had undertaken to rob and murder lady Mazel : but when brought to the place of execution, he confessed that he had come to Paris the Wednesday before the murder was committed : and the next Friday evening went into the house unperceived, and got into one of the lofts, where he lay until Sunday morning, subsisting on apples and bread which he had in his pockets ; that about eleven, on Sunday morning, when he knew the lady had gone to mass, he stole down

to her chamber ; and the door being open, got under the bed, where he continued until the afternoon, when lady Mazel went to church ; that knowing she would not come back soon, he got from under the bed, and made a cap of a napkin, which lay on a chair, and then sat down by the fire, until he heard the coach drive into the court yard, when he again got under the bed, and remained there : that lady Mazel having been in bed about an hour, he got from under it, and demanded her money ; that she began to cry out, and attempted to ring ; upon which he stabbed her ; and that she resisting with all her strength, he repeated his stabs until she was dead ; that he then took the key of the wardrobe cupboard from the bed's head—opened this cupboard—found the key of the strong box—opened it—and took all the gold he could find ; that he then locked the cupboard, and replaced the key at the bed's head ; took his hat from under the bed, and left the napkin in it ; took the key of the chamber off the chair, and let himself out, and finding the street door only on the single lock, he opened it, went out, and left it open.

Thus was the veil removed from the deed of darkness ; and all the circumstances, which condemned le Brun, were accounted for, consistently with his innocence. From the whole story, the reader will perceive how fallible human reason is : and the humane will agree, that in such cases, even improbabilities ought to be admitted, rather than a man should be condemned, who may possibly be innocent.



*Method of preserving fruit, of different kinds, in a fresh state, about twelve months ; for which a premium, of ten guineas, was lately given, by the Dublin society, to signior Ignazio Ensigna.*

**I**T is necessary to pull the fruit two or three days before you begin the process.

Take care not to bruise the fruit,

and to pull them before they be quite ripe.

Spread them on a little clean straw, to dry them. This is best done on a parlour floor, leaving the windows open, to admit fresh air, so that all the moisture on the skin of the fruit, may be perfectly dried away.

Pears and apples take three days—strawberries only twenty-four hours. The latter should be taken up on a silver three-pronged fork, and the stalk cut off without touching them; as the least pressure will cause them to rot. Take only the largest and fairest fruit. This is the most tender and difficult fruit to preserve: but, if done with attention, will keep six months: there must not be more than a pound in each jar.

Choose a common earthen jar, with a stopper of the same, which will fit close.

The pears and apples, when sorted, as before, must be wrapped up separately, in soft wrapping paper. Twist it closely about the fruit. Then lay clean straw at the bottom, and a layer of fruit; then a layer of straw; and so on, till your vessel be full: but you must not put more than a dozen in each jar; if more, their weight will bruise those at the bottom.

Peaches and apricots are best stored up, wrapped each in soft paper, and fine shred paper, between the fruit, and also the layers. Grapes must be stored in the jar, with fine shred paper, which will keep one from touching the other, as much as possible. Five or six bunches are the most, which should be put into one jar; if they be large, not so many: for it is to be understood, that, whenever you open a jar, you must use, that day, all the fruit that is in it.

Strawberries, as well as peaches, should have fine shred paper under, and between them, in the place of straw, which is only to be used for apples and pears. Put in the strawberries, and the paper, layer by layer. When the jar is full, put on the stopper, and have it well luted round, so as perfectly to keep out the air. A composition of

rosin, or grafting wax, is best: let none of it get within the jar, which is to be placed in a temperate cellar. Be sure to finish your process in the last quarter of the moon.

Do not press the fruit; as any juice running out, would spoil all below.

*Description of the frost-conductor, for preventing the blossoms of trees from being destroyed by the frost.*

THE frost conductor is made either of straw or hemp. It is to be twisted round the stem of the tree, and the end of it to be sunk in a tub, or some other vessel, filled with well water; the sinking of which can be easily effected, by fixing a small stone or weight to the end of the cord. One tub will serve for a number of trees, standing close together. For those running up a wall, be careful to place the tub free, and in such a position as not to be sheltered by the limbs of the tree, so that the frost can have ready access to, and operate on, the water in it, without any hindrance.

It is particularly of great advantage to those trees, which are in blossom early in the spring, before the leaves appear, and are therefore more exposed to the frost. The inventor, mr. Van Bienenberg, has made several trials, particularly in the year 1777. His apricot trees began to blossom in the month of March. He immediately applied the before-mentioned conductor: there were six or eight very severe frosty nights; notwithstanding which, the blossoms were not hurt: and he afterwards gathered, from seven small trees, 960 extraordinary large and good apricots: whereas, at the same time, in other gardens, all the blossoms having been killed by the frost, there was not one apricot to be seen.

To be fully convinced of the effect of the before-mentioned conductor, the inventor put several tubs, filled with water, in different parts of his orchard; examined them daily; and found, that the ice, in the tubs without conductors, was only as thick as a straw, when that

in the tubs with conductors, was as thick as a finger.



*Medical case.*

**T**WO children, between three and four years old, were taken, about noon of the same day, with an unusual weakness of the lower limbs, which soon increased to almost an entire disuse of them—together with a coldness and insensibility of the legs and arms. Loss of speech ensued (discoverable by frequent inarticulate mutterings) a constant grappling, or catching with the hands, at imaginary objects—a remarkable wildness of looks, and a very weak and small pulse. Suspecting, from the symptoms, that they had eaten the seeds of the stramonium, or what, in this country, is generally called the Jameston, or Jimston-weed; about six o'clock on the evening of the same day, at which time I was called to these children, I ordered half a grain of emetic tartar, and six grains of ipecacuanha, to be given to each of them.

The medicine, in neither case, having excited vomiting, acted as a brisk purgative; and a considerable quantity of the seeds before mentioned, were brought away, swelled a little beyond the ordinary size. On the following morning, they were relieved of all the beforementioned symptoms: a small fever only was the effect, which soon left them, without further application.

Should a similar case occur, where the advice of a physician cannot be had, I would recommend, on the first appearance of the symptoms, some active emetic—if that should be delayed for several hours, a purge will be a good *succedaneum*—for at that stage, it is probable, that either the poison has been thrown into the bowels, or that the stomach has been rendered paralytic, and incapable of being acted upon.

ELISHA C. DICK.

*Alexandria, Nov. 19, 1789.*



*An excellent dye.*

**I**N Germany, an excellent and cheap dye has been invented by Mr. Wol-

ger, adapted to woollen and cotton manufactures.

It consists simply of the seeds of the red trefoil—a plant very common in this country—and employed to feed horses and cattle.

A decoction of these seeds is mixed with different mineral substances: and the dyes produced are very beautiful, and of a great variety.

Amongst these are yellows and greens of different shades, as also citron and orange colours.

These dyes resist the action of the substances, with which trials are usually made, much better than the common dyes; and promise many advantages, if adopted, to the manufactures of this country.



*Population of Massachusetts.*

**T**HERE were in the state of Massachusetts, in the year 1763, two hundred and fifty-two thousand, five hundred and seventeen souls: in 1783, three hundred and fifty-seven thousand, five hundred and ten: increase in twenty years (eight of which were war time) one hundred and four thousand, nine hundred and ninety-three souls.



*BILLS OF MORTALITY, &c.*

*Salem, Massachusetts, 1788.*

Died under two years,	47
Between 2 and 10,	13
10 and 20,	5
20 and 30,	18
30 and 40,	14
40 and 50,	10
50 and 60,	5
60 and 70,	6
70 and 80,	14
80 and 90,	3
	<hr/>
	135
	<hr/>
Died in January,	13
February,	7
March,	18
	<hr/>
	38



	9	Years.	Ships.	Imports.	Exports.		
Fever	1	Brought forward	51,910	18,180			
Flux	4	1715	10	2372	1089		
Hives	1	1716	24	6361	2872		
Hooping cough	3	1717	29	7551	3153		
Impoſthume	3	1718	27	6253	2247		
Killed	3	1719	25	5120	3161		
Locked jaw	1	1720	23	5064	2815		
Mortification	2	1721	17	3715	1637		
Nervous fever	2	1722	41	8469	3263		
Old age	10	1723	30	6824	4674		
Purging and vomiting	2	1724	25	6852	3449		
Pleurify	2	1725	41	10297	3588		
Palfy	6	1726	50	11703	4112		
Small-pox	4	1727	17	3876	1555		
Sore-throat	1	1728	20	5350	986		
Suddenly	5	1729	40	10499	4820		
Teeth and worms		1730	43	10104	5222		
◆◆◆◆◆							
Number of ſlaves in the Britiſh Weſt India iſlands, 1788.							
In Jamaica,	174,000	1731	45	10079	5708		
Barbadoes,	80,000	1732	57	13552	5288		
Antigua,	36,000	1733	37	7413	5176		
Grenada and Grenadines,	30,000	1734	20	4570	1666		
St. Chriſtopher's,	27,000	1735	20	4851	2260		
St. Vincent's,	15,000	1736	15	3943	1647		
Dominica,	15,000	1737	35	8995	2240		
Anguilla, Tortola, &c.	14,000	1738	32	7695	2070		
Nevis,	10,000	1739	29	6787	598		
Montſerrat,	9,000	1740	27	5362	495		
		1741	19	4255	562		
		1742	22	5067	792		
		1743	38	8926	1368		
		1744	38	8755	1331		
Total,	410,000	1745	18	3843	1344		
◆◆◆◆◆							
Negroes imported from Africa into the iſland of Jamaica, and exported from thence yearly, between the 2d Sept. 1702, and the 31ſt Dec. 1778.							
Years.	Ships.	Imports.	Exports.				
1702	5	843	327	1752	27	6117	1038
1703	14	2740	481	1753	39	7661	902
1704	16	4120	221	1754	47	9551	1592
1705	16	3503	1669	1755	64	12723	598
1706	14	3804	1086	1756	46	11166	1902
1707	15	3358	897	1757	32	7935	943
1708	23	6627	1379	1758	11	3405	411
1709	10	2234	1275	1759	18	5212	681
1710	15	3662	1191	1760	23	7573	2368
1711	26	6724	1532	1761	29	6480	642
1712	15	4128	1903	1762	24	6279	232
1713	19	4378	2712	1763	33	10079	1582
1714	24	5789	3507	1764	41	10213	2639
				1765	41	8931	2006
		51,910	18,180			311,034	116,581

Years.	Ships.	Imports.	Exports.	Population of Maryland.—1782.		
Brought forward	31	1,034	116,581		Whites.	Blacks.
1766	43	10208	672	St. Mary's co.	8,459	6,246
1767	19	3248	375	Charles,	9,804	7,920
1768	27	5950	485	Calvert,	4,012	3,598
1769	19	3575	420	Kent,	6,165	4,261
1770	25	6824	836	Talbot,	6,744	4,150
1771	17	4183	671	Cecil,	7,749	2,634
1772	22	5278	923	Queen-Anne,	7,767	5,953
1773	49	9676	800	Anne-Arundel,	9,370	8,711
1774		18448	2511	Prince-George,	9,864	8,746
1775		16945	5272	Baltimore,	17,878	5,472
1776		19231	1343	Hartford,	9,377	3,041
1777		5255	492	Somerset,	7,787	5,953
1778		5674	734	Dorchester,	8,927	4,575
				Worcester,	8,561	3,473
				Caroline,	6,230	1,698
				Frederic,	20,495	2,262
				Washington,	11,448	885
				Montgomery,	10,011	4,407
		425,529	132,875			

*Exports from Charleston, S. C. of the  
crops of 1782 and 1783.*

	1782.	1783.
Barrels of rice,	23,160	58,923
Half barrels,	2,129	6,102
Casks indigo,	827	2,051
Hogheads tobacco,	643	2,680
Hhds. & bales deer skins,	101	651
Barrels pitch,	565	4,877
Barrels tar,	540	2,489
Barrels turpentine,	936	7,331
M. feet lumber,	251	705
M. shingles	215	1,072
Staves,	12,900	402,100
Bushels Indian corn,	6,645	14,080
Hides,		887
Sides leather,		2,703
Tons hemp,		3
Casks ginseng,		17
Casks flaxseed,		171
Reeds,		147,750

GEO. A. HALL, Collector.

*Number of sea vessels which arrived in  
the port of New-York, in 1788.*

Ships,	110
Brigs,	198
Snows,	9
Schooners,	184
Sloops,	451
	952

*Essay on the influence of religion, in civil  
society. By the rev. Thomas Reese,  
A. M. pastor of the presbyterian church  
at salem, S. C.—Written in 1785.*

NUMBER V.

EVERY judicious reader will have observed, that we have cautiously avoided to embroil ourselves in those disputes, which have been agitated concerning the foundation of moral obligation.

It is well known, that three different opinions have been advanced on this head: some founding it on the moral sense; others on the essential difference of things; and others on the will of God. Strictly speaking, perhaps this last, only, can properly oblige men. But in order to maintain this, it is not necessary to exclude the other two from all influence on morality. Where is the absurdity of allowing all three a share in leading men to the practice of virtue? without determining any thing positively concerning this matter, we have endeavoured to prove, that religion cannot be considered as unnecessary, even on the principles of those who are most strongly attached to the moral sense, and the essential difference. These two have, indeed, of late, been the

hobby-horses of their respective patrons. They make the principal figure in the writings of most of our modern moralists, not to say divines. The will of God, or what comes nearly to the same thing, religion, which is indeed the only proper and stable foundation of morality, is either wholly excluded, or brought in only by-the-bye, as a matter of little or no consequence. These fine-spun systems, however much they may display the ingenuity of their authors, have but very little tendency to promote virtue, and reform the manners of the people: and therefore can be of little service to society. It is not easy to see how the moral sense, or the essential difference, or both taken together, when considered as wholly distinct from religion, if indeed they can be so considered, can properly establish the sanction of future reward and punishment. This, we have shewn, is of the greatest moment to civil government: and hence arises the singular utility of religion.

The abstract beauty of virtue may operate upon profound reasoners. That pleasure, which arises from those actions, which the moral sense approves, may have its weight with men of elegant minds and delicate sentiments. But neither of them will have much effect upon the great body of mankind. They will be always found to operate but very faintly upon the many, who have, generally, "quick senses, strong passions, and gross intellects." This single observation shews of how little consequence they are, when compared with religion, which is calculated to operate upon the bulk of the common people in every society, as well as upon the learned and refined part of mankind.

Upon the whole, though we should grant that other things co-operate with religion, in supplying the defects of civil society; we need not fear to conclude, that this is the most proper, and, at the same time, the most powerful remedy.

Before we conclude this part, it will be necessary to add a few words, concerning the use of oaths, which may be considered as a distinct argument,

to prove the influence of religion on civil society. Solemn oaths, as far as I can learn, have obtained in all civilized nations. It is well known what amazing force and influence they had upon the Romans, in the virtuous period of their republic. In the greatest extremity, and most pressing dangers, these were their dernier resort. We have instances enow of this in their history. Let one suffice in this place: after the battle of Cannæ, the people were struck with such a panic, that they talked of removing to Sicily. But Scipio had the address to obtain an oath from them, that they would not leave Rome. The dread of violating this oath overwhelmed all other apprehensions. "Rome," says the excellent Montesquieu, "was a ship held by two anchors, religion and morality, in the midst of a furious tempest."

If Mr. Locke, and the American politicians, argue justly, all legitimate government is originally founded on compact. This compact is usually ratified by solemn oaths. The chief magistrate, who is invested with the supreme executive power, is bound by oath, faithfully and impartially to execute the laws, and govern agreeably to them. In like manner, every citizen is bound to aid and support him, as far as he acts conformably to his solemn engagement. Among us, it is well known, that all civil officers, from the governor down to the constable, are obliged, by oath, to the discharge of their respective trusts. The policy and even necessity of this, is very obvious: for although our civil officers are amenable for their conduct, and liable to be punished upon conviction, this can be no security against clandestine fraud. Hence the religion of an oath is necessary, to restrain them from those secret mal-practices, which, however injurious to the public, cannot be legally detected. The security of life and property depends, in a great measure, upon oaths. The innocent cannot be absolved, nor the guilty punished, without them. In the most important judicial proceedings, the verdict ultimately rests upon their validity. Take away the use of these religious affirma-

tions, and our courts of judicature must cease, or be almost entirely useless. In a word, civil government can by no means be carried on without them. If oaths be thus necessary to the administration of government, religion must be so: for where there is no religion, there can be no oath. Take away the belief of a deity, a providence, and a future state, and there is an end of all oaths at once. In every oath, a deity is invoked, as a witness and avenger, if we deviate from the truth. The atheist, therefore, cannot be bound by it. He, who believes there is no providence or future state, can be in no dread of punishment, either in this or a coming world, if he can only elude human judicatures. The greatest free-thinker, or most abandoned profligate in our country, would place very little dependence on the oath of one who believes there is neither God nor devil, heaven nor hell. Civil laws do, indeed, hold out a severe punishment to deter men from perjury: but as it is one of those crimes, of which a person can seldom be legally convicted, such laws strike but little terror, and are of very little service. The perjured villain may repeat his crime an hundred times, without any danger from human laws. If, therefore, the laws of religion have no hold upon him, his oath is perfectly insignificant—especially, where he is under temptation to depart from the truth. We may, therefore, venture to affirm, that the obligation of oaths is properly founded on religion; and that whatever weight we allow them, above a simple affirmation, arises from a supposition, that the deponent believes there is a God—the rewarder of truth and the avenger of perjury, to whom he makes a solemn appeal. This single consideration, were there no other arguments, is sufficient to evince the utility, and even the necessity, of religion to civil society. For if government cannot be carried on without the use of oaths, and the validity of these depend upon religion, the consequence is unavoidable, that civil society cannot subsist without religion.

*(To be continued.)*

*Extract from an oration, delivered July 4, 1789, at the presbyterian church, in Arch-street, Philadelphia, by the rev. William Rogers, A. M. professor of English and oratory, in the college and academy of Philadelphia.*

THE objects of this day's commemoration naturally inspire the mind with sentiments of admiration and delight!—not such sentiments as prevail where ancient usage or capricious fashion has prescribed the festival, in honour of some visionary saint or pampered monarch: but such as invigorate the contemplative mind, and give new splendor to the human character:—

It is the Sabbath of our freedom!—Every friend of science, every lover of mankind, is interested in the event which it records; for, even at this early period, the animating rays of our new constellation have been felt on the exhausted soil of Europe, and have penetrated the barbarous shades of Africa!

Governments have been overthrown by violence, or undermined by treachery; the standard of liberty has been violated by the hand of despotism; and the dominion of the world has been fluctuating and precarious: but in the long catalogue of sublunary vicissitudes, no parallel can be found, similar to that which we are now called upon to celebrate.

The causes and effects of national revolutions have generally been disproportionate. The wanton violence of one individual, was the ground of changing the monarchy of Rome into a republic: and that republic was eventually subverted by the polished ambition of another. Caprice influenced the people, as ambition urged their leaders. The motive, and the means of every enterprize, were held to be equally justified by the end: and thus, however magnificent the superstructures have appeared, the foundations of ancient power were seldom the work of reason and of justice.

To these illustrations, the history of modern times has added the force of religious bigotry upon the uncultivated mind:—and, perhaps, the nation, whose

conduct has furnished the occasion of this address, affords, likewise, the strongest instance, how far popular enthusiasm may be converted into a political instrument, by a skilful impostor.

But let us turn to the more pleasing contemplation of a revolution, not less extraordinary in its consequences, than in the means, by which it was produced. Those, who best knew the situation of America, before the late contest, will be the readiest to bear testimony in honour of the virtues of her inhabitants.

"Dispersed throughout an immense continent—free as the wilds of nature which surrounded them—amidst their rocks, their mountains, the vast plains of their deserts—on the confines of those forests, in which all is still in its savage state, and where there are no traces of either the slavery or the tyranny of man—they seemed to receive, from every natural object, a lesson of liberty and independence." Devoted to agriculture and to commerce—to useful labours, which elevate and fortify the soul, by inspiring simplicity of manners—and hitherto, as far removed from riches, as from poverty—they were not corrupted either by the excess of luxury, or the excess of want; "feed us with food, convenient for us, lest we be full, and deny thee, and say, who is the Lord? or lest we be poor, and steal, and take the name of our God in vain," was their united prayer. It is in this state, above all others, that the man, who enjoys liberty, is most capable to maintain it; and to evince his jealousy, in the defence of that right, which has been transmitted to him, as the most certain security for every other—the right, not to be taxed without his own consent, expressed by himself or his representative.

Such was the situation of America: and as the principles of her opposition to the British government did not originate in a factious or corrupt state of society, neither did intrigue warp her councils, nor accident direct her operations. No Cæsar courted with insidious benevolence; no Cromwell fascinat-

ed with dissimbled fervor—but, be it forever remembered, that reason suggested opposition to tyranny: and fortitude led the way to glory. The love of freedom, drawn into action by a just sense of injury, was the great characteristic of the revolt, which, quick as the electric flame, spread at once throughout our continent.

"Freedom! fair freedom! sprang from heaven!

By the Supreme to us 'twas given."

To enumerate the various acts of the British parliament, which were obnoxious to the liberties of America, would, at this time, be superfluous. That glorious instrument, in which the separation of the two countries is announced, has likewise declared the sources of animosity—with an honourable zeal of justifying our resistance to the world—and of perpetuating the recollection of those calamities, from which we have escaped. Nor is it a vain and unprofitable record: for, hence posterity may learn to guard the avenues to the temple of Freedom, from the first approaches of tyranny, and to detect oppression in all her variety of shapes.

Impress it, therefore, my fellow citizens, on the hearts of your children: next to their religion, let them lisp it in their early years; and ingraft it on their riper studies. You will thus at once excite their gratitude, for the blessings, which your labours, by a kind superintending providence, have procured; and instruct them, by what means those blessings may, by an humble reliance on the same providence, be best protected and preserved.

Neither is it necessary to engage in a retrospect of the particulars which occurred, during the arduous conflict, "from the gloom of unsuccessful supplication, to the splendor of victory and acknowledged sovereignty." What memory teems not with the recollection of the wisdom, the eloquence, and perseverance of our confederated statesmen? What hand withholds the laurel so justly due to the intrepidity and virtue of our patriotic warriors?—To enlarge on this theme, would be to re-

proach the integrity of our country; and might offend the delicacy of an audience, composed of many principal actors in those scenes to which it refers. To history, therefore, let the task be assigned! History, which, from this illustrious epocha, shall produce a richer page, than all that Greece and Rome have opened.

Ambition, in other countries, and in every age, has been the almost inseparable concomitant of merit: hence have sprung the honours and distinctions, the titles and the trappings, which decorate, with adventitious glare, the anxious walks of public life. Contemplate the triumphs of the ancients: behold the elevation of the moderns: and we must lament over the depravity or weakness of human nature, in tracing the incentive and the end of action, to the gilded car, or ceremonial riband.

The plunder of a province has purchased the venal suffrage of a depreciated Roman senate: and kings have often placed their honorary stars, on breasts, from which not a single ray of virtue could be reflected!

In America, a nobler criterion has arisen. Her sons have felt no influence, but the glory and prosperity of their country; and have claimed no remuneration, but the honour and bliss, which naturally accompany the act, that has rescued her from oppression. Thus, the honours of an American, are, the confidence and approbation of his fellow citizens. These depend not upon chance: proceeding from the mind, they cannot be purchased by the affluent, nor extorted by the powerful: operating upon rational principles, caprice cannot grant, nor prejudice withhold them. Has any one proved his wisdom in council?—the public voice pronounces his encomium, and calls him to the senate. Who has displayed his valour in the field, and meets not the cordial plaudit of his country?—And when has even the uniform practice of virtue in private life, escaped the attention of a people, convinced that piety is a just evidence of wisdom, and that industry is the best assurance of social

zeal and probity? What is it but a political demonstration of gratitude—when the labours of the patriot are rewarded by his being employed in those stations, which enable him to continue his services to his country?

(To be continued.)

*Character of the late Thomas Cushing, esq.*

L. L. D. and A. A. S. lieutenant-governor of the commonwealth of Massachusetts.

VERY few men have sustained so many public offices, or performed the duty of them to more general acceptance, than this gentleman. While he was very young, the town of Boston called him to fill some of its most respectable offices; and delegated him as its representative to the general court. In this situation, his patriotism, his abilities, and his facility in dispatching business, led the house of assembly to choose him their speaker, a place which had for many years been filled by his father with great reputation. While he was in the chair, the contest with Great Britain ripened to a conclusion: and the station he held not only called out his exertions in the service of his country, but rendered him known wherever the cause of America was patronized, and indeed throughout the European world. Of the two first continental congresses, which laid a foundation for the independence and happiness of this country, he was a judicious and an active member. And on his return to his own state, he was chosen a member of the council, which then constituted its supreme executive. He was also appointed judge of the courts of common pleas, and of probate, in the county of Suffolk, which stations he held until the adoption of the present state constitution, when he was called to the office of lieutenant governor, in which he continued until his death.

Under arbitrary or monarchical governments, a man's being appointed to, or continued in, an office, is no certain evidence of his being qualified for it: but in governments, free, like ours, the appointment of a person, for a long course of years together, to guard the

interests of the people, and to transact their important affairs, is the most incontestible proof of his abilities, and his integrity. This observation was verified in Mr. Cushing. He thoroughly understood the interests of his country; and meant invariably to pursue them. Very few men knew better than he, how to predict the consequences of the public conduct—to balance contending parties—to remove difficulties—and to unite separate and divided interests. His life was a state of constant exertion in the service of his country: its happiness was dear to him in health: it lay near his heart in his last moments: and while he expressed a satisfaction in having honestly and uprightly, in every department he had filled, aimed at doing right, he manifested the most tender solicitude for the peace and prosperity of America.

He was, from early youth, a professor of religion, and a serious and devout attendant upon its offices, in public and private. The principles and motives of the gospel lay with great weight upon his mind: they had an evident influence upon his conduct in life: they dispersed from before him the terrors of death; and enabled him to look forward, with calmness and composure, to a state of glory and felicity beyond the grave.

His reputation for serious religion induced the society in London, for propagating the gospel in New England, to appoint him one of their commissioners, which trust he discharged with fidelity and care.

A man under the genuine influence of religion, will be ever attentive to relative duties: and we discern more traits of his real character in this undress of life, than we do, when he knows that he is the subject of strict observation: and in this instance, his friends will join in testifying his tenderness, as a husband—his affection, as a father—his fidelity, as a friend—and his indulgence, as a master. His manners were amiable, and his conversation, open, pleasant, and agreeable.

He gave many proofs of his charity to the poor, and his kindness to the orphan

and the helpless. His heart melted at the woes of others: and his hand was opened to relieve them.

It would be unjust to omit his great affection for the university of Cambridge, where he received his education. He sought for opportunities to do it service: and he never was happier, than when he observed its prosperity, and could support its interests. The university was grateful for his affection; and in return bestowed upon him its highest honours.

Mr. Cushing had a firm constitution; but was subject to the gout. It was this disorder which deprived his country of his abilities, at a time when an important change was agitating in her political fabric. On the 19th of February, 1788, he was attacked by the gout in his breast: and on the 28th he died in the 63d year of his age; having had the satisfaction to see the new federal constitution ratified, by the convention of Massachusetts, a few days before his death.

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*Picture of Jamaica, drawn by a wit who resided at Port Royal:*

**J**AMAICA is the dunghill of the universe: the refuse of the whole creation: the clippings of the elements; a shapeless pile of rubbish—confusedly jumbled into an emblem of the chaos—neglected by omnipotence, when he formed the world in its admirable order; the nursery of heaven's judgments, where the malignant seeds of all pestilence were first gathered and scattered through the regions of the earth, to punish mankind for their offences; the place where Pandora filled her box—where Vulcan forged Jove's thunderbolts—and that Phæton, by his rash misguidance of the sun, scorched into a cinder; the receptacle of vagabonds, and the sanctuary of bankrupts—as sickly as an hospital—as dangerous as the plague—as hot as hell—and as wicked as the devil: subject to tornadoes, hurricanes and earthquakes, as if the island, like the people, were troubled with the dry bellyach.

The chief of their provisions is sea-

turtle, or toad in a shell, stewed in its own gravy: its lean is as white as a green sickness girl: its fat of a disgusting colour; and is excellent to put a stranger into a flux, and purge out part of those ill humours it infallibly creates—the belly is called callipee, the back callipatch: and it is served up to the table in its own shell, instead of a platter. They have guanas, hickerics, and crabs; the first being an amphibious serpent, shaped like a lizard, but black and larger; the second, a land tortoise, which needs no description, being as numerous as frogs in England, and burrow in the ground like rabbits: so that the whole island may be justly called a crab warren: they are fattest near the pallisadoes, where they will make a skeleton of a corpse in as little time as a tanner will flay a colt, or a hound devour a shoulder of mutton after hunting.

They have beef without fat; lean mutton without gravy; and fowls as tender as the udder of an old cow, and as juicy as a steak from the haunches of a superannuated cart horse.

Milk is so plenty, that you may buy it for fifteen pence a quart: but cream so very scarce, that a firkin of butter, of their own making, would be so costly a jewel, that the richest man in the island would be unable to purchase it. They value themselves greatly upon the sweetness of their pork, which indeed is luscious, but as flabby as the flesh of one just risen from a flux; and ought to be forbidden in all hot countries, as among the Jews, for the prevention of the leprosy, scurvy, and other distempers, of which it is a great occasion.

There is very little veal, and that lean: for in England you may nurse four children much cheaper than you can one calf in Jamaica. They have coarte teal, almost as big as English ducks—and Muscovy ducks as big as geese: but as for their geese, they are all swans—for I never saw one in the island.

There are sundry sorts of fish under English names, without scales, and of

a serpentine complexion. They eat as dry as shad, and much stronger than stale herrings, or old ling, with oiled butter to the sauce—as rank as goose grease, improved with the palatable relish of a stinking anchovy.

They make a rare soup they call pepper-pot. It is an excellent breakfast for a salamander, or a good preparative for a mountebank's agent, who eats fire one day, that he may get better victuals the next: three spoonfuls so inflamed my mouth, that, had I devoured a peck of horse-radish, and drank after it a gallon of brandy and gunpowder, Dives like, I could not have been more importunate for a drop of water to cool my tongue.

They greatly abound in a beautiful fruit called a cushue, not unlike an apple, but longer: it is soft and very juicy, but so great an acid, and of a nature so astringent, that by eating one, it drew my mouth like a miser's purse, and made my palate as rough, and tongue as sore, as if I had been gargling my mouth with allum water.

Of water melons and musk melons they have plenty: the former is of as cold a quality as a cucumber, and will dissolve in your mouth, like ice in a hot frying-pan; and is as pleasant to the eater, and I believe as wholesome, as a cup of rock water to a man in a hectic fever. The latter are large and luscious, but much too watry to be good.

Cocoa nuts and physic nuts are in great esteem among the inhabitants. The former, they reckon meat, drink, and cloth: but the eatable part is secured by so strong a magazine, that it requires a lusty carpenter, well armed with axe and hand saw, to hew a passage to the kernel: and when he has done, it will not recompense his labour. The latter is as big as a filbert: but (like a beautiful woman well dressed and infectious) if you venture to taste, it is of ill consequence: their shell is black, and japanned by nature, exceeding art; the kernel white, and extremely pleasant to the palate—but of such powerful operation, that by taking two, my bowels

were swept as clean as ever nightman swept a vault—or any of the black fraternity, a chimney.

They have oranges, lemons, limes, and several other fruits, as sharp and crabbed as themselves—not given them as a blessing, but a curse: for, eating so many sour things, generates a corroding slime in the bowels; and is one great occasion of that fatal and intolerable distemper, the dry belly ach; which, in a fortnight or three weeks, takes away the use of their limbs, so that they are forced to be led about by negroes. A man under this misery, may be said to be the scutcheon of the island, the complexion of the patient being the field, bearing Or, charged with the emblems of destruction. Proper, supported by two devils, fables; and death the crest argent. Many other fruits are there, which are neither worth eating, naming, nor describing: some, which are never tasted but in a drought, and others in a famine.



#### *Accidents by fire.*

THE most certain and speedy method of preventing fatal consequences, from the clothes of women or children suddenly catching fire, is, to stifle the flame instantaneously, by rolling or huddling the clothes all together: when that cannot be done, by reason of the fire having enveloped the subject, any covering, that can be suddenly wrapped round, or thrown over them, will be the next best resource.

A young lady, standing with her back towards a stove, her gown caught fire, which immediately blazed above her head—a person in the room wrapped the sides of the gown over the blaze, which extinguished it without any injury.

A gentleman going into his parlour, where a child had been incautiously left alone, found its clothes in a blaze—he instantly threw the child on the carpet, which fortunately happened not to be nailed down, and throwing the corner of it over the child, the flame was smothered, which no other method would

have effected in season, to have saved its life.

Two children in this city, being together in a room last week—one of them placing an apple on the hearth to roast, her gown caught fire, which was immediately in a blaze—this was extinguished in the above manner, by persons who providentially happened to go into the room—The fire had got to such a height, that though, in performing the benevolent act, they burnt their hands, the life of the child was undoubtedly saved by their presence of mind, in having recourse to this summary method.

*New York, Nov. 1789.*



#### *American silk.*

THE following will shew how easily silk might be cultivated in these states; and that nothing, but a little attention, is necessary to clothe our wives and daughters in silk of our own manufacturing, besides clearing the husbandman a very handsome sum of money annually.

The town of Mansfield, in Connecticut, has this last season made about two hundred weight of raw silk. Some families made about sixteen pounds, chiefly by the help of women and children. The whole operation was only five or six weeks, during the season. One woman and two or three children can tend silk worms sufficient to make ten or twelve pounds of silk. Near four pounds have been produced from seven trees: and one pound was produced from eight small trees, the eighth year only from the seed. Raw silk is sold at five dollars per pound. When manufactured into handkerchiefs, ribands, and sewing silk, it comes to nearly one dollar per ounce, which affords large profits to the manufacturer.

*Albford, (Mass.) Dec. 9. 1789.*



#### *A fragment.*

HE was in a military dress: and his figure, his face, and his walk, evinced the gentleman: yet poverty contracted his countenance; and

a succession of blushes, which flushed into his cheek, while he traversed the coffee-room, and to which deep sighs were the harbingers, shewed that his heart suffered.—

He at last leaned upon the bar; and whispered the mistress of the coffee-room—a good natured creature—and she instantly curtsied, with a degree of respect, that induced me to believe I had mistaken the index of the officer's mind, and that instead of standing in need of a favour, notwithstanding his appearance, he had been conferring an obligation.

On quitting the bar, and taking his seat, the mistress of the coffee-room ordered a pot of coffee and toast to the table where he sat.—His eyes sparkled at the sight; and the toast was devoured with an avidity, that indicated, not so much a wholesome appetite, as the keenness of actual want. He ate with every mark of real hunger.

The first plate of toast being dispatched, the mistress of the coffee room ordered a second to be placed before him: but she gave her orders privately: and the waiter laid it on the table with a look the most pitiable. The officer seized the toast: the waiter wiped his eyes with his napkin: and the mistress of the coffee-room, drawing up her breath, sighed it out again in a tone so soft, so tender, and so sweet, as harmonized every nerve of those who heard it, into that delightful unison of pity, that is only felt when the finger of Charity touches the sympathetic cords of the heart.

The officer having finished his breakfast, and taken leave of his hostess at the bar, an impulse, which certainly was not curiosity, induced me to inquire after his name and situation.

Of these particulars the woman was ignorant. She had never seen him before; she knew nothing of him but this: he had ordered a breakfast at the bar; and assured her he would call and pay for it, at some future day.

Till the day arrived when he should be able to pay, she desired he might constantly call, and breakfast on credit.

—“And he is welcome,” she said, “though that day should be the day of judgment.”—“And when the day of judgment arrives,” said I, “you will hear of this matter. You have done that, which will stand in account, and gain you credit in the book of fate. If your sins be even multitudinous, your charity has covered them.

“But let us see if something more cannot be done for this poor officer—Lend him,” said I, “these few guineas, should he call to-morrow, as if coming from yourself.” The next day he received the cash.

I never heard more of my money for six years. At the end of that time, the mistress of the coffee-house told me, that ensign—now a lieutenant-colonel, had returned from abroad—had repaid her the sum borrowed—and given her a ring, worth a hundred pounds, by way of interest.



#### Fatal effects of gaming.

MISS Frances Braddock was the admiration of every polite circle. Her person was elegant, her face beautiful, and her mind accomplished.

She unhappily spent a season at Bath. The whole *beau monde* courted her acquaintance: she gave the ton not only to the fashion, but to the sentiments of every assembly. Her taste was admirable: her wit was brilliant.

Her father, at his death, bequeathed twelve thousand pounds between her and her sister, besides a considerable sum to her brother, the late general Braddock, who was cut off with his party, on an expedition against the French and Indians.

Four years after the death of her father, she lost her sister, by which her fortune was doubled: but alas! in the course of a month, by a constant application to cards, she lost the whole.

She fell under the infatuation of a confidence in her own opinion. She conceived that judgment was sufficient, being totally ignorant of unfair practice.

Her misfortune preyed upon her

mind: nor did she communicate the cause, even to her most confidential friends, for a considerable time; till at last her mind being unequal to struggle with accumulating adversity, she declared to an intimate female, that the world should never be sensible of her necessities, however extreme they might be.

Notwithstanding her caution, her poverty became known: and her sensibility was daily injured by the real and fictitious condolence of her acquaintance, which stimulated her to the rash resolve of terminating her anxiety, by putting an end to her existence.

On the night of perpetrating the act of suicide, she retired to her chamber, in apparent good health, and in full possession of her senses. Her attendants left her in bed, with a candle lighted, as was usual; and having locked the door, put the key under it.

Miss Braddock had always opened her chamber-door in the morning to admit her attendants: but the next morning, the maid, coming as usual, and not hearing her mistress stir, retired, 'till near two o'clock in the afternoon, when being alarmed at receiving no answer to her calling, she employed a man to climb in at the window, when the horrid catastrophe of her mistress was discovered: and the following fact appeared in the evidence, upon the view of the coroner's inquest.

After the departure of the maid on this night, she got out of bed again, and, as it is supposed, employed some time in reading; as a book was discovered lying upon her dressing-table. She put on a white night-gown, and pinned it over her breast; tied a gold and silver girdle together; and hanged herself on a closet door, in the following manner: at one end of the girdle, she tied three knots, each about an inch asunder, that if one slipped, another might hold—opening the door, she put the knotty end over: and then locked it, to secure the girdle, at the other end of which she made a noose; put it about her neck; and dropping herself off a chair, accomplished her fatal

putpose. She hung with her back to the door, and had hold of the key with one of her hands. She bit her tongue through, and had a bruise on her forehead, supposed to have been occasioned by the breaking of a red girdle, on which she had tried the first experiment, and which was afterwards found in her pocket, with a noose upon it. The coroner's inquest being called, they returned their verdict, *non compos mentis*.

On the day after, she was decently buried in the Abbey-church, by the side of her brave old father, who happily did not live to weep over the misfortunes of his children. In her window were found written the following lines:

O death! thou pleasing end to human woe!

Thou cure for life! thou greatest good below!

Still may'st thou fly the coward and the slave,

And thy soft slumbers only bless the brave.

Thus, by an act of self-murder, or of madness, a young lady, in the 23d year of her age, in the full possession of personal charms, sensibility, and virtue, lost her life by an unhappy infatuation to a fashionable vice.



#### Anecdote.

**D**URING the late war, eighty old German soldiers, who, after having long served, under different monarchs of Europe, had retired to America, and converted their swords into ploughshares, voluntarily formed themselves into a company; and distinguished themselves in various actions, on the side of liberty. The captain was nearly one hundred years old, and had been in the army forty years, and present in seventeen battles. The drummer was ninety-four; and the youngest man in the corps on the verge of seventy. Instead of a cockade, each man wore a piece of black crape, as a mark of sorrow for being obliged, at so advanced a period of life, to bear arms: "But," said the veterans, "we should be defici-

sent in gratitude, if we did not act in defence of a country, which has afforded us a generous asylum, and protected us from tyranny and oppression." Such a band of soldiers never, before, perhaps, appeared in any field of battle.



*Juliet—a fragment.*

\*\*\*SHE was sitting at the head of his grave—and the grass was beginning to look green upon the turf round the stone, where her tears usually fell—She had not observed me, and I stood still—"Thou hast left me, Fidelity," said she, bending her face down to the turf—"thou hast left me: but it was to attend a dearer call—I will not weep," wiping her eyes with her handkerchief—"I will not weep—for it was the call of one who loved thee better. Thou hast flown to his bosom—and what hast thou left behind thee for thy poor Juliet, but this cold sod?"—She was silent some moments. The full moon was just beginning to climb over the tops of the trees as I came up: and as she stooped to kiss the turf, I saw the tears trickling through the moon beams in hasty drops from her eyes—"Thou hast left me," said Juliet, raising her face from the grave—"but we shall meet again—I shall see thy face again, and hear thee speak; and then we shall part no more." She rose cheerfully to retire. The tear was still trembling in her eye. Never till that moment did I behold so sweet a charm. One might read the sentence in her face, "Thou hast left me," said the tear "But we shall meet again, and then shall part no more," said the smile—"Blessed religion," thought I—"How happy are thy children!"



*The Reward of Virtue. A Tale.*

IN the ages which are past, men needed no inducements to prevail on them to become the votaries of virtue: and the small still voice of conscience, applauding their actions, rewarded them amply for the difficulties which they encountered in the practice of her precepts. But now, that virtue is despised, and conscience stifled in the vortex of folly

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and dissipation, it becomes necessary to inform the world of the various advantages which result from a life of virtue, in order to induce them to tread in her almost deserted paths.

With this view, I lay before my readers the following tale: and if it conduce in the smallest degree to make virtue appear in a more engaging attire, I shall rest contented with my humble labours.

In a small town in the vicinity of London, lived Mrs. Wilton, the benevolence of whose disposition was the constant topic of conversation among the surrounding cottagers; while her affability and engaging manner made her acquaintance courted by the affluent and powerful.

By the loss of her husband, who was captain of a frigate, and fell in the service of his country, she became possessed of an income of 500l. a year, on which she lived retired; employing great part of her time in the education of her daughter, the beautiful Sophia.

In the days of childhood, her darling's artless prattle diverted the attention of her indulgent mother from resting entirely on the fate of her husband; and as she increased in years, the beauty of her person, and the sensibility of her heart, endeared her still more to her amiable parent.

Among those, who were admitted to the acquaintance of Mrs. Wilton, was a young gentleman, of the name of Bosville, whose father was a merchant in London, and permitted him, during the summer months, to reside at the town, where Mrs. Wilton dwelt.

Mr. Bosville the elder, possessed of an immense fortune (which he had acquired by oppressing the needy, by defrauding the widow, and retaining the orphan) bestowed a liberal education upon his son, altho' he intended him to practise the same cruelty which he had done before; without reflecting, that knowledge expands the heart, and deprives it of the power of being callous to the complaints of the unfortunate, and despising the woes of the miserable.

How great then must be his surprise when his son refused to engage in deal-  
Y

ings of iniquity! in vain he reasoned concerning the propriety of his measures: at length, finding no argument would induce the young gentleman to adopt his means of acquiring wealth, he contented to his entering into fashionable life, in order, as he said, that he might become acquainted with the world, and thereby see the necessity of complying with his request.

Young Bosville, at this time, had attained his twenty-first year: it is not therefore surprising that the budding beauties of Sophia, joined with her extreme sensibility, should make a deep impression on a heart susceptible of every feeling which harmonises the soul.

To minds, like Bosville's, the little decorums of the world appear trifling and superfluous: he therefore made no scruple of declaring his love. Sophia received the declaration as became her. Above the little arts of her sex, she frankly acknowledged he was not disagreeable to her; and that, if the consent of their parents could be obtained, she should not be averse to uniting their fates together.

Let prudes and coquettes condemn the conduct of my heroine, as beneath the dignity of the sex. But I regard not their censure, provided those possessed of sensibility, applaud her generous feelings.

Bosville, immediately after this interview, departed from town, in order to consult his father, concerning his marriage with the amiable Sophia.

On his arrival in London, without waiting for any kind of refreshment, he repaired to his father's house, and informed him of his intention. But what were his sensations when he discovered that a lady was already provided whom he must look upon as his intended wife, and that unless he married her immediately, he must never enter the house again: For some time contending passions struggled for mastery in his perturbed breast. Duty and love were by turns predominant: at length the latter triumphed, and a flood of tears succeeded the victory.

Mr. Bosville, enraged, ordered his

son immediately to depart the house; whose pride forbade him to expostulate. With a sullen air, he left the mansion of consummate villainy. Not knowing whither to fly for succour—no friend to cheer his drooping heart—he almost involuntarily took a place in the coach for H—: and before he had time to collect his thoughts, the stage stopped at Mrs. Wilson's. The blooming Sophia ran to meet him—he fell into her arms: and, supported by her and the coachman, entered the once peaceful dwelling. As soon as he was sufficiently recovered, he informed Mrs. Wilson and her daughter, of his father's behaviour; and concluded with declaring, he would not be united to Sophia, 'till fortune should again bless him with her smiles.

The lovely Sophia, though she could have wished young Bosville possessed of less delicacy, could not help agreeing with his opinion; and at the same time hinted, she thought he might improve his fortune in the East, where she had an uncle, who, she did not doubt, would protect him, and place him in a way of acquiring wealth with honour.

No sooner had Sophia delivered her opinion, than Mrs. Wilson started from her seat and retired. Amazed at her abrupt departure, the lovers continued in anxious suspense for about a quarter of an hour; when she returned, and gave a letter to Bosville, which she had written, to be delivered to her brother at Bengal.

Hope, the last friend of the miserable, flattered the unhappy Bosville with prospects of future felicity, in the possession of the amiable Sophia: and, thus comforted, he bade a cheerful adieu to her and her venerable parent.

During his passage, which lasted only six months, the recollection of past scenes would frequently intrude: but the hope of future happiness, when he should return, laden with the riches of the East, rendered his regret less poignant, than it otherwise would have been.

On his arrival in India, he repaired to the house of Mr. Marshal, Mrs. Wilson's brother; and was received with that

cordiality, which marks a generous heart. Mr. Marshal, understanding from the letter, that his intention was to settle in India, for a few years, and having, at that period, some business, which required the attendance of a confidential person, some hundred leagues up the country, immediately employed him to manage his affairs in that part.

Bosville, after having dispatched a letter to Sophia, acquainting her with his arrival, set out for the place of his destination; and arrived there with a heart beating with the wish of acquiring independence by assiduous perseverance.

Unfortunately, there was no mode of conveyance, from the place where he resided, to Mr. Marshal; and consequently he could remit no intelligence of his manner of life to his beloved Sophia; but imagining she would not be uneasy at his omitting to write, it gave him no serious concern, and he passed three years in tolerable composure.

It is now time to turn to our friends in England, who, during those three years, were not so happy as Bosville would willingly have imagined them.

The person, with whom Mrs. Wilson intrusted her fortune, soon after the departure of Bosville, became a bankrupt: and by that event, she, for the first time, experienced distress!

But the sweetness of her disposition had long taught her to regard all sublunary cares as the phantoms of a day: and her heart looked forward with anxious expectation to that period, "when the wicked cease from troubling—and the weary are at rest."

She now began to regard the omission of Bosville in not writing, as the effect of prosperity, and imagined he had forgotten the humble dwelling of innocence and peace.

Fixed in this opinion, her constant instructions to Sophia, were to bestow her affections on some other person. But the breast of sensibility knows no change of sentiment. Sophia regretted in secret the imagined ingratitude of Bosville: but her lips uttered no reproaches.

The reduction of Mrs. Wilson's circumstances obliged her to remove to

some other part of the country, where she might exist upon the small pittance which providence had still left her. She therefore removed to a distant part of Yorkshire, hoping there to enjoy the conveniences, having never desired the superfluities, of life.

The virtuous are ever destined to pass through the fire of adversity, ere they arrive at the goal of happiness. Mrs. Wilson had not been many months at her new dwelling, before the squire, seeing Sophia, became captivated with her charms, and introduced himself to the acquaintance of her mother.

This gentleman had acquired a degree of refinement beyond the common portion of country squires. His conversation was enlivened with strokes of wit, which would not have disgraced a London beau: yet his heart remained a stranger to sensibility, and his desires were brutal. Seduction with all its fashionable attractions, the fame of ruining a helpless young creature, and involving a fond mother in misery, presented themselves. The enamoured and unprincipled squire determined on Sophia's ruin: he declared his love, and promised marriage.

The amiable Mrs. Wilson, ever attentive to the welfare of her daughter, urged her to comply with the proposal of the squire, representing the faithful Bosville as having forfeited every claim to her esteem by his ungrateful conduct; and concluded, with adverting to her present circumstances as an inducement to receive the addresses of the squire. But Sophia still cherished the remembrance of the absent Bosville; and therefore acquainted her mother, it was with extreme pain she disobeyed her commands; but her heart could never forget its firm attachments. Mrs. Wilson entertained too great an affection for her daughter, to urge any further; and therefore the following day informed the squire of her determination.

Disappointed in his cruel hopes of seduction, he began to meditate plans of revenge against the gentle object of his desires; and for that purpose, made

it his business to become acquainted with the affairs of her mother.

Unfortunately, after the division of the money, which remained in the hands of her banker, she, imagining his failure to proceed from unsuccessful industry, intrusted him with her little remaining portion, in order to enable him again to resume business: but his villainy prompted him to abuse her kindness and make off with the whole of her fortune! Disappointed in her usual remittance, Mrs. Wilson had neglected to pay the last quarter for the house she rented from the squire; who learning from London the elopement of her banker, immediately commenced an action against her for the money. Mrs. Wilson now became acquainted with her fate: the villainy of the squire raised her indignation: but her misfortunes had taught her, that the world is not peopled with the votaries of virtue; and she was not therefore greatly surprised at his villainy.

At this period Mr. Bosville the elder died, after having endured the severest pangs of remorse, arising from the thoughts of his former way of life, and his unnatural conduct towards his son. But before his decease, in order to make some atonement to those whom he had injured, he bequeathed three-fourths of his fortune to be divided equally between Mrs. Wilson, Sophia, and his son; and the remainder to be applied to charitable purposes.

Various were the friends whom the return of affluence created. But Mrs. W. despised the adulation of the multitude; and continued to move in an even track of rectitude and honour, without deigning to associate with those who had deserted her in her misfortunes.

Some little time after her release, the squire, as a reward for his villainy, broke his neck in a fox chase: but the benevolent Mrs. Wilson possessed in an eminent degree the christian virtue of forgiving her enemies, and even lamented his death with unfeigned marks of sorrow.

The health of Sophia daily declined: the recollection of Bosville nightly dis-

turbed her repose: and the remembrance of his supposed ingratitude made her eyes frequently stream with the tears of sensibility.

At this time, the constant Bosville was on his passage from India, after having resided there three years. Disappointed in his hopes of acquiring a fortune, his heart could bear no longer a separation from the object of his attachment: he had therefore conquered his delicacy, and was coming to Europe to make a tender of himself to the lovely Sophia.

On his arrival in England, he traced the various removals of Mrs. Wilson with a mixture of surprise and admiration at her conduct: but when he learnt her present circumstances, his heart overflowed with transports of joy: and he repaired to her dwelling, elated with the hope of immediate felicity.

Sophia's joy, at the explanation of his conduct, was equal to his own, at finding her still constant through all her trials—while his delicacy was gratified by the recollection that he did not bring poverty to the arms of his beloved. Thus, rewarded by virtue, Hymen soon lighted his torch, and conducted them to his temple.

Mrs. Wilson, Bosville and Sophia, now experienced the extent of human felicity. And they are frequently heard to exclaim, "that virtue is its own reward, and vice its own punishment."

THE magistrate of a little village in the marquissate of Brandenburg, committed a burgher to prison, who was charged with having blasphemed God, the king, and the magistrate. The burgomaster reported the same to the king, in order to know what punishment such a criminal deserved. The following sentence was written by his majesty in the margin of the report:

"That the prisoner has blasphemed God, is a sure proof, that he does not know him: that he has blasphemed me, I willingly forgive; but, for his blaspheming the magistrate, he shall be punished, in an *exemplary manner*, and committed to Spandau for *half an hour*."